

The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 43

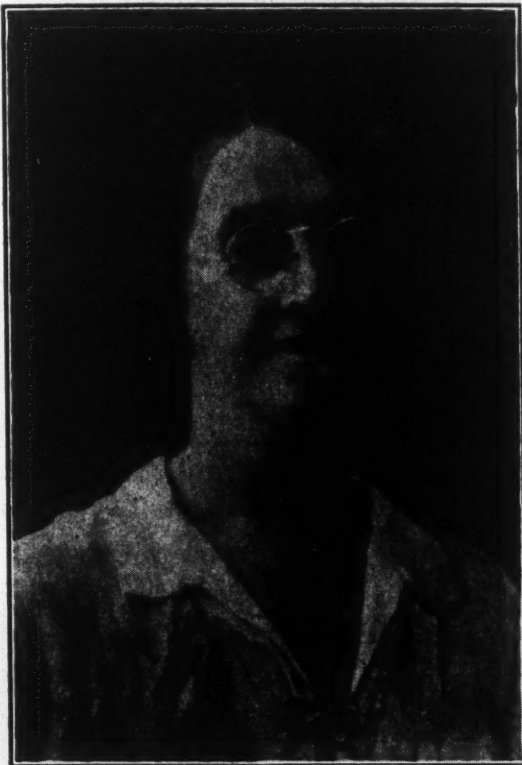
MAY 1930

NUMBER 10

Boarding Homes and Industrial Work in the Sudan

INTRODUCTION

Mrs. R. F. Shields, Editor for Sudan



MRS. R. F. SHIELDS
Editor for The Sudan.

Cut furnished from Mrs. George Moore
Memorial Fund.

The Phelps-Stokes Fund in reporting on education on Africa says, "It is important to remember that the more advanced civilizations have other institutions such as the home, the Church, the press to supplement the omissions and correct the errors of the schools. In Africa, the school has a larger responsibility for the elevation of the people than any other institution. In many instances it is almost the only influence for native welfare.

"There is a need of an adaptation of education based upon the condition and needs of society. Consciousness of community life, with all that it involves of human interactions and responsibilities, is the key to educational reform. With this consciousness as the determinant of educational aims the merely factual contribution of education will be subordinated to such creative powers as are related to the needs of the community and the merely decorative elements will give way to the necessary equipment for service and citizenship. Herein then is the basic justification of the objectives proposed for education in Africa. The movement of present-day thought is toward the recognition of the native qualities of all peoples. The element of truth in the much discussed doctrine of self-determination is an expression of the demand for the cultivation of whatever is worth while in the customs and life of the people under consideration. Governments and missions are conscious of the movement in this direction, and many are making earnest inquiry for concrete and definite methods of releasing the potentialities of the native people. . . . Some would follow blindly the Europeans and adopt European customs by processes of imitation. They would cast aside their own native customs as undesirable evidences of savagery and barbarism. It is to be hoped that this will be discouraged.

"Character development is to be the coloring of every educational activity. Hygiene and health are to be emphasized whenever there is an opportunity whether in the teaching of arithmetic or in the care of the dormitory. Agricultural and industrial skill are to be extolled in the sermon as well as in the field and shop. The sanctity of the home is to be upheld in public as in private, the spiritual possibilities of recreation are to be presented in the classroom as well as on the playground."

And above all and through all the love of Christ for Africa.

THE J. KELLY GIFFEN SCHOOL OF AGRICULTURE

By Mr. J. P. McKnight

MOST of the readers of *The Womens Missionary Magazine* know that the J. Kelly Giffen School of Agriculture is a school which was opened by the Mission in the Sudan in 1924 as a development of the Boy's Home of Khartum. The new school was located at a village called Gereif and the new school went by the name of the village until the Mission very appropriately gave it the name of the pioneer missionary of the Sudan. For not only did Dr. J. Kelly Giffen open the missionary work in the Sudan after he had served twenty years in Egypt but he also lived and served through more than a quarter of a century here in the Sudan. During this time Mrs. Giffen and he started caring for little homeless boys which under their care grew into the Boys' Home. And then not content with all that they were doing for boys in The Home in Khartum, Dr. Giffen planned and prayed an Agricultural unit of the Boys' Home into being.

PURPOSE

The purpose of the Agricultural School is to educate boys in the science of Agriculture so that they may be prepared to serve the Sudan in a larger capacity than as clerks in a government office. It has been explained many times that it is a

common belief here in the East that if one is educated he should not do any work with his hands. It was intended therefore that the Agricultural School should combat that false idea and demonstrate what wonders man can do in cooperation with nature in plant and animal husbandry. By offering a course in Agriculture it was expected that boys could be retained in school until they would be old enough to make life decisions for themselves and thus this Boarding school of older boys was intended to be an evangelistic opportunity.

TYPES OF STUDENTS

Mohammed Hassen, a boy who lived in a house near the Boys' Home in Khartum was one of the first to announce his intention of enrolling in the new school when it became known that the Mission was opening an Agricultural School. And when he came to school he brought his two younger brothers with him. Mohammed's interest in Agriculture was due to the fact that his father was a caretaker in the palace of the Governor General and Mohammed spent much of his time with the gardener. This boy at once drew attention to himself for although his left hand was only a stub and the fingers of his right hand were short one joint he

was big and strong and could do more work than most of the other boys. And in addition to that he was always cheery and straightforward. At once he became a leader of the boys. He stuck to his work through the thick and the thin of the first five years of the School's life and graduated in the first class in April 1929. At the present he is being sought by the

the good moral influence he will have with the boys".

But not all boys were able to derive the same benefit from the school that Mohammed did. For instance his two brothers both have sought to better their lot by withdrawing from the school. One of them after he had failed twice in the same year's work took a position as an Arabic clerk in



A GROUP OF BOYS IN THE BOYS' HOME, KHARTUM, THE SUDAN

Agricultural Department of the Government as the first teacher for a school which will soon be opened for gardeners. In stating why he wanted Mohammed for this position, the Government Official who will be in charge of the school said "I want him on account of the training he has had in Agriculture, because he is cheerful, because he is not afraid to work with his hands and because of

an office. The other is completing a course in the Government trade school to fit himself to be a carpenter. Another boy by the name of Yasin, when he was asked to take hold of the plow and learn how to plow, said, "Do you think I will ever be a farmer?" After two years work Yasin left the school and took a position as teacher in one of our Mission schools. Another boy who en-

rolled in the first year transferred to the Teacher Training Department and is now a teacher in our schools also. Many of the boys who entered when the school was first opened were poor boys and were forced to drop out to earn support for their families. Such ex-students have found positions with various departments of the Government as office clerks.

COURSE OF STUDY

The course in the school consists of five year's work. It probably compares with the grade of work done in our schools at home from 7th grade to 3rd year in High School. At present one Syrian teacher is employed to teach Arabic language and other studies such as geography, history, arithmetic and Bible in Arabic, the language of the students. Mr. D. C. Rife of Cedarville, Ohio is now teaching his third year in the school. Mr. Rife gives his attention to science, mathematics of the higher classes, English, athletics, experimental work, etc. Both last year and this the school has been fortunate in securing the services of a second American for two days per week to teach English. Last year it was Mr. G. G. Sowash and this year it is Mr. W. D. McClure. Then the missionary in charge teaches sixteen to twenty periods per week of Agricultural subjects and English.

This school would seem very strange to you were you to walk into it for a morning's visit. Here are your students, dressed in long, white or light colored cotton dresses, sitting on wooden benches. By far the majority of them are very black although there are a few light colored

faces denoting Egyptian or Turkish families. If you could understand their language you might find them studying the same lessons in geography or arithmetic which are studied at home. But of course in reading or writing they begin at the right of the sheet and progress toward the left. In the higher classes it might amuse you to see these black boys struggling through lessons from the same text that High School boys at home use in botany, general science and chemistry. Unfortunately most of the students have come from the cities and not from the rural districts and that is because the rural districts have no beginning schools.

The teaching of Agriculture in the class room begins in the first year with a book called Nature Study. It is very simple but it serves to introduce the students to the idea of studying in English and to many of the principles which are later enlarged upon in more mature classes. In the second year Botany and Zoology are studied as at home, in the classroom, laboratory and field. In the third year much more time is devoted to Science and Agriculture since the course in Arabic language is lessened and by this time a good foundation in English has been laid. So in the third year in the school the student studies General Science, Chemistry, Animal Husbandry, Field Crops and Horticulture. The fourth year includes, genetics, soils, gardening, geology. The fifth and last includes Poultry, Dairying, Irrigation, Farm Management and Accounting. Of course only the simplest of courses is attempted in any of these subjects

and practical applications are aimed at.

PRACTICAL TRAINING

Work by the boys in the fields is regarded as of equal importance with the technical study. And therefore the boys are assigned farm work to do on the school farm in the afternoons. Planting, cultivating, and harvesting much as farm boys do at home, are required of the boys. There is a monthly assignment of chores which includes almost everything around the school and farm which boys can do. Serving their own tables and washing the dishes, cleaning the dining room, cleaning the dormitory, cleaning the yard, filling the water coolers, trimming the lawn and hedge, cleaning the school rooms, feeding the chickens, feeding the cattle, cleaning the stables are some of the chores which rotate from boy to boy by the month.

No doubt these tasks sometimes become a drudgery but we do not want any boy to leave here with a false idea about how easily a farm can be run for any well cared for farm furnishes plenty of work. To encourage interest in the field work the school endeavors to get boys to take plots and plant them themselves with the understanding that they pay expenses and then get all the profit. Seemingly more boys are interested in poultry than in any other one thing. It is not uncommon to find that a boy has got a box and set a native hen on some Leghorn eggs under his bed in the dormitory or on the shelf where the clothes boxes are kept.

From the first the school has been engaged in farming and has put forth

every effort to make a success of it for two reasons. First, because of the financial necessity of making the farm pay its own way. Second, because we could have no confidence in teaching our boys to farm if we cannot succeed at it ourselves. As the North Sudan is all arid or semi-arid the first necessity is water for irrigation. On the property which was bought for the school were two wells each being pumped by a *sakkia* which is a native machine made of wood which derives its power from oxen. These were soon discarded and a kerosene engine and pump were placed in each well. The next step in development was to deepen on well and procure a larger engine and a larger pump. Finally in the summer of 1929 the Government gave a license to pump from the Nile. And so at present we are pumping with a six inch pump and a 15 h.p. Diesel engine directly from the Blue Nile. And now for the first time we have sufficient water to grow a good sized field of each of the different crops we wish to demonstrate.

The Sudan can grow many things which cannot be grown in the temperate climates and then in the winter time when you people at home are enjoying your nice cold weather the Sudan grows a lot of things which grow at home in the summer. Among these winter crops are vegetables of all kinds, potatoes, wheat and flowers. During the summer and autumn cotton, sweet potatoes, peanuts, alfalfa and two vegetables are grown. The later are eggplant and okra. Perhaps not all of you have heard of the wonderful growth of alfalfa here in the Sudan from which we take cut-

tings every twenty to thirty days throughout the entire year. Even to one who sees it continually this remains wonderful. Suppose here is a plot from which the crop has been cut today. It is as bare as a stubble field at home. Give it one watering and come back and look at it in seven days it is now as green as a young meadow in May. Give it a second watering in the second week and examine it again after another week has elapsed. Here is a pure stand of alfalfa now ten inches high, green and flourishing. One more watering and one more week to wait and you will see it twenty-one days from the day of cutting to be beginning to blossom.

No part of the farm work has attracted more attention to the school than the dairy. Well-to-do native people come from Omdurman and Khartum to the school knowing nothing about it except that there is here a pair of big black and white cattle the like of which has not been seen in the Sudan before. The school's little herd supplies all the Missionaries in Khartum and Khartum North and all the boarding schools with milk and sells a considerable quantity outside. This herd furnishes lessons in feeding and record keeping to the students. We milk at 2:00 a.m. and 2:00 p.m. in order to have the milk ready to deliver in Khartum by pack donkey in the early

morning. Perhaps if you were a school boy you would not fancy getting up at 2:00 a.m. to take the record of each cow and to mark up the amount sent to each customer.

Although the school is a boarding school every effort is put forth to keep the lives of the boys from being estranged from that of their own people. The same kinds of food and of beds as are found in their homes are used here.

AN EVANGELISTIC OPPORTUNITY

The intention of the founders that this school should furnish an opportunity for evangelistic effort with mature boys is realized in the organization. Its success depends upon the life and spirit of the missionaries and upon your prayers. The time given to morning prayers, to daily chapel, to Bible study in the school, to preaching service and Sabbath School on the Sabbath shows the way of life very plainly to the boys during a course of five years. But the response which the truth finds in their hearts depends upon many things, one of which is the life of the missionary. The lessons of science are demonstrated in the laboratory before the student is asked to believe. We must not only tell the students of the power of Christ we must allow Him to control us so that our lives will be even tempered and constant in unselfishness.

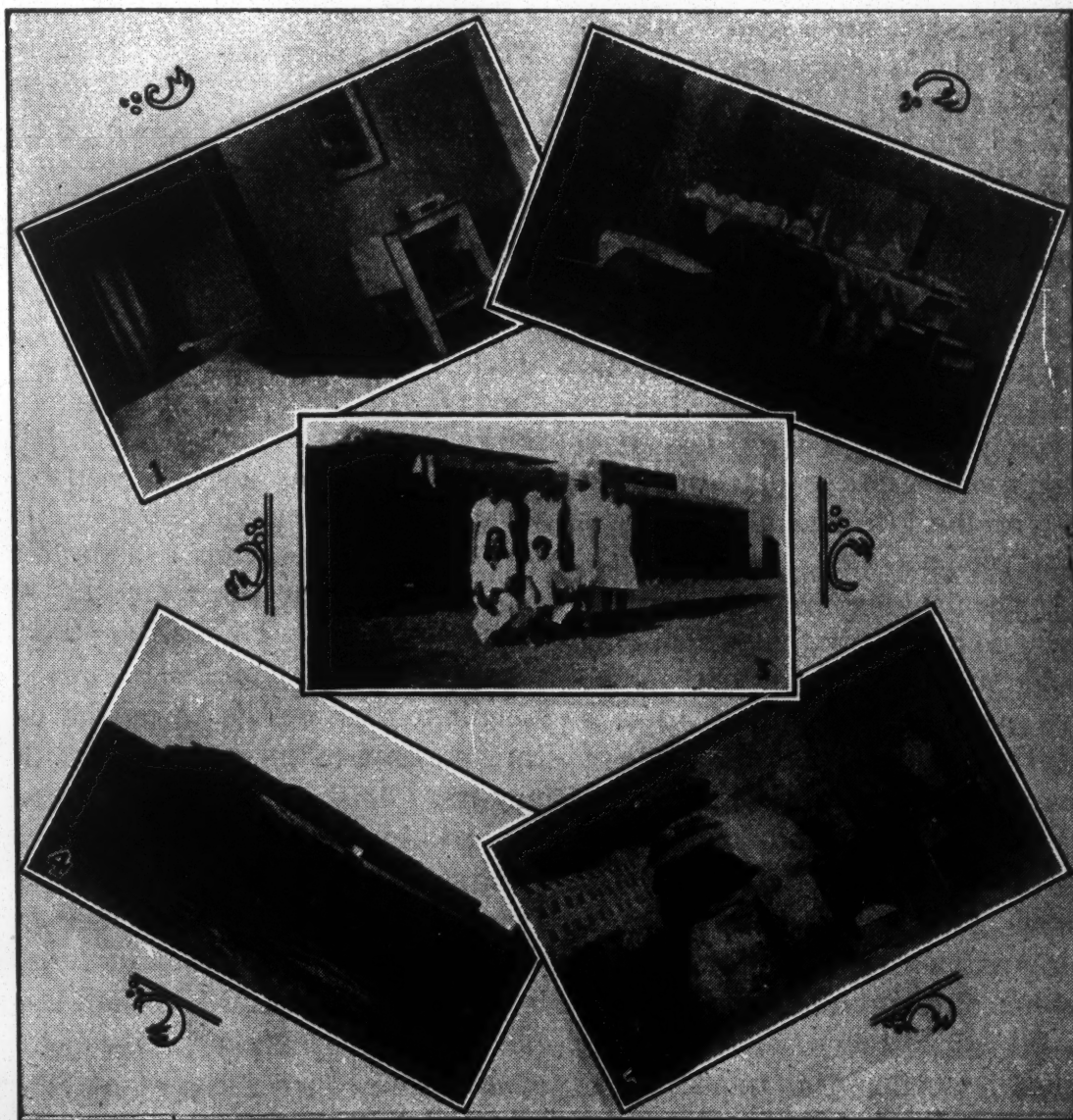
"The service of Christ is the business of my life.
The will of Christ is the law of my life.
The presence of Christ is the joy of my life.
The glory of Christ is the crown of my life."

EL BEIT EL METHALI

By Miss Frances Turk, R. N., Khartoum North, Sudan

HOW foreign and strange the title sounds! But it is well that it does, for what it means would look quite as foreign and equally strange to you friends who are accustomed to the modern, luxurious living. The title, literally, means "the house used as a pattern". It wouldn't be patterned after in America or in any other country where there are very cold winters. It has no furnace nor

even a stove to warm it. The glorious Sudan sun gives sufficient heat and usually too much. There are no glass windows and the woodwork is very rough. We have wooden shutters which keep out a great deal of the glare and the doors are essential for they keep out thieves and animals. Indoors, there are no dazzling electric lights. The little kerosene lamp does its best to dispel the gloom



THE MODEL HOME, KHARTOUM GIRLS' SCHOOL

1. Interior View of the Model Home. 2. Dining Room. 3. The Family. 4. El Beit el Methali. 5. Oven. Cut furnished from Mrs. George Moore Memorial Fund.

which settles after the sun has set.

In this little house there is not a cozy bathroom with hot and cold running water, but one living here need not go without bathing. She may have a gasoline tin of hot or cold water and a huge "tisht" (flat pan) to use instead of a tub. These are kept very clean and along with a couple of hooks for towels make the sole furnishings of a tiny room.

The dwelling is made of mud-bricks. The roof is flat. It is a layer of mud over the wooden beams, which make the ceiling. This is comparatively rain proof and keeps the house as cool as is possible to have it in this country. The interior is plastered and white-washed. The exterior, instead of paint, has a layer of a mixture of dirt. This lasts about a year and looks really very neat. However, when it begins to peel it give the appearance of falling to rack and ruin. The house contains four rooms. One room is used for receiving guests and also as a dining room in stormy weather, another for the kitchen, and there are two bedrooms.

The furnishings are very simple. We aim to have only that which may be made at home or procured in the native market. The "linen" used is unbleached muslin. Articles made of it vary from tea-towels to bedspreads, table-cloths and down to the family underwear. They are neatly hemmed and nicely washed and ironed and look very tidy. The girls enjoy hemstitching and making lace. This bit of a touch added to unbleached muslin, in moderation, makes the drapes and covers very pretty indeed.

The fact that we were able to photograph the kitchen of this model house is proof enough of its cheeriness and cleanliness. The average kitchen in the Sudan is closed to the public. The inmates cook and bake in them. The dark hovels usually have no windows and only a very small door. Through this one exit must pass all the black smoke going off the open stoves and ovens. I peeped into one such kitchen one day in search of the hostess. I heard her voice in answer to my call but could see nothing but dense darkness until I had removed myself from the doorway. I had shut off the only source of light.

The family. In our pattern house there are no animals. This is a unique characteristic. In the usual Sudanese house the animals take first place. In our pattern house, we have six lively girls. The "mother" is a teacher. In the group she stands to the right of the nurse. Her name is Aisha. She has confessed her faith in Christ but has not yet been baptized. She is a jewel. You shall hear of her later. The other two standing are Christians but those kneeling are Mohammedans. This little family manages its own household. They are taught to plan on the basis of a certain amount of money. They tithe, pay rent, do their buying, plan their own cooking, wash and iron, dust and clean, take care of the smallest of the family, make their own clothes and carry on a full schedule of studies. It is impossible to spend less than their families spend. Many of the homes of our girls have incomes of \$7.50 per month and one cannot hope to feed families of four to six people.

with nourishing food and keep them clean on that amount of money per family. We are not trying to change their type of food but only teaching a cleaner way of preparing it and combination of foods to make it more nourishing.

You will notice, in the title of this article, that we use the word "beit". It means house. It would be more fitting that we use the word Home because we desire to teach our girls what the word Home means. It is difficult for our girls to understand that a real home may be had in a *tukl* (mud hut) in a Sudan village,

or under a tent of a wandering Arab, as well as in the palatial buildings of the rich. They have no equivalent for our word home and most of them know nothing of the beautiful spirit that the word implies. Because we have seen this lack in the lives of our girls we have set aside a small but quite complete compound within the school compound and it is in this nook that we are preparing the way for a Home Economics teacher who may come and perfect the work we have started in this little place which we have so boldly christened "The Model Home".

THE DOLEIB HILL BOARDING SCHOOL

By Rev. J. Alfred Heasty, Doleib Hill

THE starting of a boarding school at Doleib Hill had its difficulties, many and varied. None of the tribe having ever witnessed any of the benefits of education naturally attached little or no importance to it. Such things might be all right for the foreigner but they had no place in the black man's life. School was a place where a boy idled away his time and consequently grew up to be worthless never having learned to work when small. Such was the native attitude toward the school.

Nevertheless a first attempt at a boarding school was made in 1923 when five little boys were entered. But the securing of even this small number had its difficulties. Everywhere there was that antagonistic spirit. Would the boy not be better off at home herding sheep and cattle, where he would learn to work and grow up to be a respectable citizen? Why should he be permitted to idle

away his time at a foreigner's place when he was needed to help his father at home? There were feuds and the danger of a boy eating with a boy from an enemy village was too great, then the boys would die. Because of this superstition the territory from which boys could be selected was very limited.

After the missionary had exhausted his supply of information regarding the benefits of education to the boy, to his parents and to the country in general and had pledged himself to guard the boy as carefully as his own father still the father was as sceptical as ever. How much would the father receive? Then how much would the boy be paid? If there was to be no visible reward why should he risk his boy for such an experiment. There must be a trick in it somewhere, at least it was not clear and you could not trust a foreigner too far anyhow. There still lingered

in his mind those days when boys were captured by the foreigner and driven away as slaves. After much arguing, pleading and promising the five were secured; they were not the best but the little scapegoats from the village. No one would risk a faithful son. One was an orphan boy, another a little run-away, another the son of a witch doctor, who for a time was not considered worth bringing up and whose family contemplated throwing him in the river. A fourth was living with a mother who was separated from a worthless father and was like Topsy just growing up. The fifth was an idle little fellow whose father had no sheep or cattle to look after.

No sooner had the boys entered school than new difficulties arose. Rumors began to spread rapidly. The boys would become Christians, they would turn foreigner and some great curse would fall either on the boy or his family. The boys were being trained for soldiers who would soon be turned over to the government and forever lost to their own people and tribe. Busy-bodies carried these rumors to the parents and asked how much the boys were getting out of it. And when told nothing they said, "Well, why do you not bring your boy home, he is simply running wild".

Needless to say such rumors brought parents at not too distant intervals with the declaration that they had come to take their boy home. It took all the tact and resourcefulness the missionary could summon to persuade the father to leave his boy in school. Many mornings were given over to such interviews which might have been spent in the school room.

The boy had his difficulties as well. Fun was poked at him by all the boys in the village. When would he ever learn to work? Could he hoe a field? Would any girl ever be willing to marry him? How would he ever make a living? How much was he getting out of it? He was staying at the foreigners just because he liked to eat.

All this had a tendency to make the boy dissatisfied and restless. School was a bit more confining than anything he had experienced and knowing that he was more than welcome at home it took a very little thing to turn him homeward. If he were corrected for being naughty or his food was not cooked just as he liked it he went home during the night but never alone, he took all the school with him. Then it was not only the father but the father and son that had to be persuaded that education was worth while and all that others said did not matter.

He was however not always homeward bound. Malakal was a tempting place for a disgruntled boy. Here he could secure work and spending money, see the sights and have the time of his life. A country boy in the city! This presented a new difficulty. One example will illustrate it.

A boy slipped off one night and we found him in Malakal. We could not persuade him to return to the school neither could we persuade the father that he should not permit his boy to remain in the place. Was he not making money? And the father needed money. He was better off than idling away his time in school.

His story might be duplicated in

any country in the world. He learned to play cards and being a very bright boy he learned to play the game well, in fact too well; for he stopped work and did nothing but loaf. He fell into sin and got into sore trouble.

Needless to say our school got the blame for this. A bright boy ruined and lost to his family and tribe. Just what had been predicted and it gave a real argument in the native's mind why he should not send his boy to school.

In time however I think we shall be able to prove the worth of our school even to the most conservative minded Shulla. Those five little boys had one of the nicest *dura* fields in the country in which they raised enough to feed themselves that year. They also had a garden which added variety to their food. They were the first Shullas to have a garden of their own. They were the first except one to plant fruit trees for themselves. Of those five boys one was taken out of school by his father after he had been in school about a year. The little runaway ran off and we have never seen him since. Another is in training in the Malakal Hospital where he will later be stationed out among his own people to help the sick. Another is clerking in the District Commissioner's office part time and teaching school in the afternoon. And the

fifth who ran away from school so many times that we considered him hopeless is now in our top class in school one of the nicest and most trusted boys we have in school. Instead of running away now he keeps others from running away and brings disgruntled boys back.

It is still a struggle to get boys for the school but much of the old opposition is being forgotten. Our boarding department has never had more than 15 boys and they come and go. But conditions generally are improving. Some of the more substantial boys we are getting into the school. The Government is cooperating with us now giving financial aid and any other assistance possible. They have agreed to see that if boys run off to Malakal they will be sent home promptly.

Agriculture has become a definite part of our school work. While it is yet in its infancy, progress is being made. Each boy is given a plot of ground which he cultivates in the rainy season and this year some of the boys started their own little garden plots as well. In the dry season each boy is given a garden plot for himself and is being taught to irrigate, something that the Shullas have never done for themselves. Progress has been slow and the road difficult but future prospects are bright.



SCHOOL WORK AT NASSER

By C. Blanche Soule, R. N., Nasser

DAY SCHOOL

THE day school at Nasser is something I am very sure does not even come within the line of imagination of any one in America, who has not been, at least a visitor, in these distant lands.

My mind goes back to the red brick school house on the hill near where I was born. A country school, well equipped, and with good desks and comfortable seating for the pupils. The teacher was considered not only the teacher of the school, but, also, an advisor many times for that whole section of country. The pupils came from comfortable homes, and pleasant surroundings, radiating an air of well being. Every pupil was from a home where the parents believed that Jesus is the Son of God. The parents of the pupils were interested and concerned as to the progress of their children. The greater number were concerned also as to the spiritual welfare of their children.

The beginning of the day school at Nasser was a very primitive small thing, as to place and equipment, but the faith and love that prompted the work were not lacking.

The first house built at Nasser in which Mr. and Mrs. Smith and their two children lived for quite a while, has a sort of outside veranda around part of the bedroom. The outside walls of the veranda are wire and the floor is just plain ground. On the wall of the house within this veranda, Mrs. Smith had a cement slab put to be used as a blackboard. Here she gathered some of the neighborhood children, and thus was born the day

school at Nasser. No building, no equipment, no written language, but a missionary and his wife on fire for the Lord. The people of the land in utter darkness, and living in awful sin and superstition. Here was the great need,—a people who worshipped they knew not what. Our missionaries had the command and the promise, "Go ye, and lo I am with you".

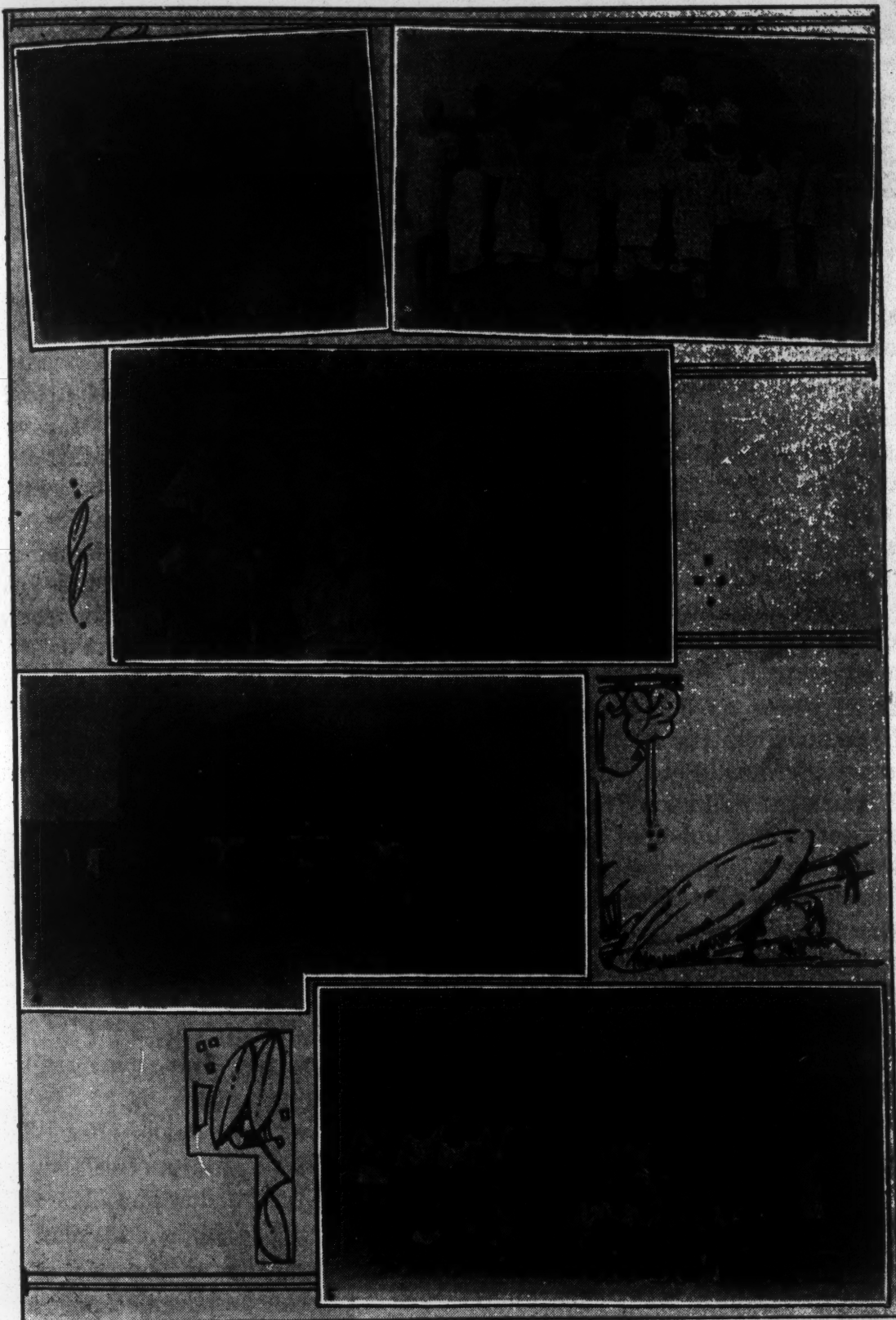
Later, the school was moved to the church, the first small church which we outgrew. Benches as blackboards were made, the children sitting on the floor to write. The school grew in the number of children and also in equipment. The force was increased about this time. Mr. Adair was assigned to school work and was put in charge. An interest in learning to read and write was growing.

At first it was a sickly child, this school of ours, and needed much care and nurture. It has not, as yet, grown into a strong healthy child, able to walk alone.

Some few years ago, a friend of the Lord gave money for a school building and now Nasser, too, has a red brick school house.

What of the equipment? We cannot measure up to the schools in America, nor to the schools in older mission stations, but the equipment is being added to year by year. There are a number of blackboards, and some very simple tables and benches for the pupils' use, all these things made at Nasser.

The teachers in charge are Mr. Adair and Mrs. Smith. But who are those other people who are teaching



1. A Part of the Day School Girls at Nasser.
2. Boarding School Boys at Nasser.
3. Miss Soule and her Family: "We asked for a Baby and got three".
4. One Class of Day School Pupils at drill.
5. Day School Boys at Nasser.

Cut furnished from Mrs. George Moore Memorial Fund.

classes? They are pupil-teachers. The young men who have been promoted to head pupil-teachers are of those who were the first pupils. More and more responsibility is being put upon them as they learn to take responsibility. Then we shall come on down the line of pupil-teachers, young men, boys and several girls. They are being helped to teach what they know to the boys and girls who do not know as much as they.

The missionaries in charge have need of all the help they can get from the pupils, so every promising young man, boy and girl is put to work to help each other. We cannot say for the teachers of this school that they are many times the advisors for the whole section of country. That will come in time.

From where do our pupils come? Not from comfortable homes and pleasant surroundings. Not well fed, well nourished children. The clothing of the greatest number of our pupils is really not clothing at all, just a few beads and wire ornaments.

How much do the parents care as to the progress of our pupils? A concern for the progress of their children is an entirely new thing to the parents in this land; it has not entered into their line of thinking.

Will you go with me to take a look at the school and see what they are doing, that we may see if it is worth while, or rather if we think it is worth while? For after all, we can not measure values, and we cannot see the end even from the beginning. We do know that the mightiest oaks started from a small acorn. The seed must be planted, the small plants watered and nurtured if we would

have fruit. Many of us will sow the seed, but others will gather the ripened grain.

Here is a bench full of naked little black fellows. The teacher also clothesless, as we count clothing, sits in front of them. Each one has a book, and that little fellow on your right is reading? What is he reading? Why, he is reading the story of the birth of Jesus.

We have a graded set of primers and readers, prepared for the child in Nuerland, taking in the things of this land that he knows; also a graded set of readers composed entirely of Bible stories. For supplementary reading we have stories of Nuer folklore. In the early years as soon as a pupil could write, Mrs. Smith set him to writing stories. This meant very much hard work for the teacher, for the stories had no paragraphs, no punctuation marks, and sometimes it was hard to find the real beginning and thread of the story; but the will to help and do which started the school, was just as strong to keep on with these stories. The pupils have kept on writing stories and now we have a goodly number of valuable folk-lore stories.

The three Rs, Bible, geography, language work, and hygiene are taught during the school hours. The boys and girls spend part of the day working in the garden and about the compound. The hope and plan is, that the agricultural and industrial work may grow and develop properly.

It is the writer's privilege to teach hygiene to the school boys and girls. The giving of the glorious Gospel to these our people, I deem the greatest privilege that is mine, and next comes

the teaching of our people how to take care of their bodies, how to keep clean, (not just clean outwardly, but that they may have a clean house wherein the Spirit may dwell), the causes of sickness and disease, and how to prevent sickness and disease.

In a land like this, where the people are bound down and hedged about, as they are, with their superstition and fear of evil spirits; and with their belief that sickness and disease are caused by evil spirits and the spirits of dead relatives who have been made angry, it is necessary to teach the people the real cause of illness, and also how to prevent it. Until our people are taught this, they will continue to believe in the evil spirits and there will continue to be much sickness, and the death rate among the young people and babies will be high.

BOYS' BOARDING SCHOOL AT THE PRESENT TIME

The Government has not started schools for our Nuer people. It has taken the matter up with the Mission, and is willing to depend upon the Mission for the education of the Nuers. This we feel is a very real privilege, that the American Mission is permitted to educate the youth of this land. This means that the boys and girls will not be given just a secular training, but a Christian training.

The Government sent twenty boys and young men at the beginning of this school year. The Government pays the Mission for their board and keep, and has also helped some, to meet the additional expense for school supplies, such as books and printing.

The boarding boys attend the sessions of the day school. They spend two hours every day in work outside, some helping in the garden and some in other lines. They have a study hour in the afternoon and one in the evening. Nine o'clock, when the mission bell rings, the boarding school boys as well as all other persons living on the compound are to go to bed.

GIRLS' WORK

To us who are closely, vitally interested in the Nuer people, the work among the girls and women is a very important one. It is recognized the world over, that the women of any people are the ones who must set the standards for the people. This is not a conclusion to which we have come with our own thinking, but it is the history of nations. We believe this, and we believe it is the Lord's will that this tribe shall be won for the Lord; for surely our tribe is included in "The great multitude out of every nation" and of "all tribes and peoples and tongues, standing before the Lamb, arrayed in white robes". Believing this we must be diligent about the Lord's work.

This work for girls began a little more than six years ago. At that time one girl was brought to the Mission to be the daughter of one of our missionaries. Several months later, another girl was brought in. These girls were sent to day school and out of school hours they were taught to do other kinds of work. As opportunity afforded such as a place to keep these girls, more girls were added.

We are wanting that our girls should be taught the right things, so that they may be better Nuer girls

and grow up to be good Nuer women, loving our Lord, and knowing how to keep a clean body, a clean mind and a clean home. We need Christian homes in this land, but we cannot have Christian homes unless we have Christian girls for our Christian men to marry.

We felt that if we had a baby in the home, that our girls could learn to give a baby the right care. A baby in the home would be so much better than just the theory taught them. With this in mind, we prayed that the Lord would send us a motherless baby. We really did not pray that a mother might die, but we did know that many mothers died; so we asked the Lord to send us one of these little ones. True to the Lord's giving, for you know He is more willing to give than we are to ask, we have three motherless babies, instead of the one asked for.

The girls are helping with the care of these babies and the preparation of their food. Some of the girls, in

fact the greater number of them, are real little mothers.

THE FUTURE BOARDING SCHOOL PUPILS

The Government has asked the different Deputy Commissioners as they go out among the people, to do all they can to interest the chiefs of the different villages in sending their boys to school. In this way, they hope to be able each year to add to our boarding department. A natural sequence to this will be, that the sisters of the boys will become interested and want to come also. This has been true in many other places, and why should it not be true of our people?

The future holds much in store for the Nuer people. The evangelization of this large tribe must come through their own people. We are so thankful that our Lord was the Great Teacher, and that He taught us that it is worth while to train leaders. We believe that God will use some of the ones who are being trained in this little school as leaders for His great work in this land.

PROBLEMS OF THE BLACK CONTINENT

The International Missionary Council Committee has approved of international coopération along several lines, some of which are:

1. Exploration of the best means of furthering and realizing the evangelistic aims of Christian missions in Africa.

2. The development of a program of Christian education as a means of realizing this missionary purpose, with special reference to religious education, Africa's womanhood and home life, African leadership, and rural communities. This involves also the study of the educational policy

of governments, and of the relation between the educational policy of missions and that of governments.

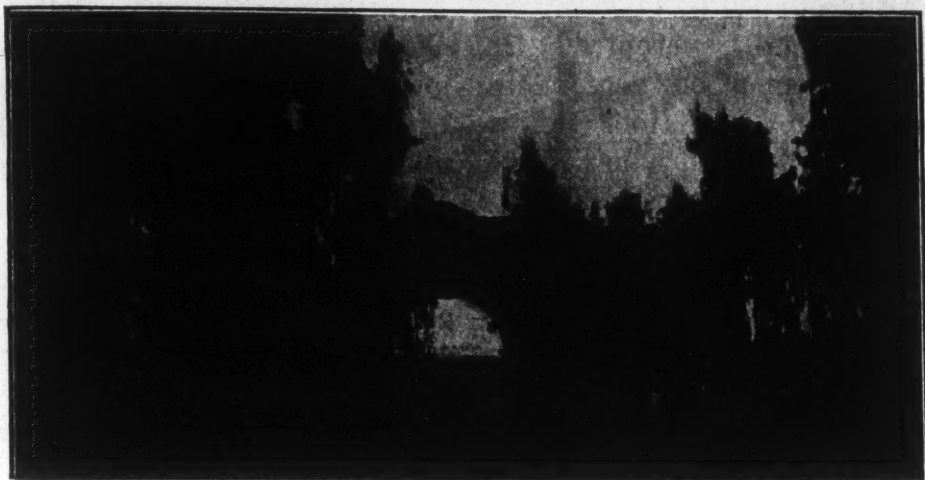
3. The development of a health program for African missions.

4. Furtherance of the work of the International Committee on Christian Literature for Africa.

5. Prayer for the raising up of men and women of outstanding gifts for positions of leadership in Africa, and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

—*Missionary Review of the World.*

Prayer and Progress in Abyssinia



GATEWAY, GEORGE MEMORIAL HOSPITAL, ADDIS ABABA

YE DIARY OF YE MODERNE DOCTOR PEPYS IN YE ABYSSINIA LANDE

By Stuart Bergsma, M.D., Addis Ababa, Abyssinia

MONDAY: Did get me up from ye bed with great reluctance. Forsooth, ye mornings in ye Abyssinian highlands are verie colde.

Ye houseboys require ye instruction first concerning ye morning prayers and reading of ye Scriptures, then concerning ye work for dayye since ye goode wife of mine is in ye lande of ye Pharoahs for reste. Did tell ye boys how to cleanne ye roome and what to prepare for ye dinner. Did partake of ye morning breakfast alone, cogitating morosely how ye wife was wont to grace ye table pouring ye coffee and how pleasant 'twould be to see ye little son spill ye glass of milk over ye tablecloth as is his custome.

Did then betake me to ye George Memorial Hospital for ye worke of dayye. Ye morning hospitale rounds and dressings of ye surgical patients did prove uneventful. Did try to console ye youth Chawaka who hath lost

both ye legs at knee. In truth, a fine lad, who taketh all his sufferings and loss with a smile! Did try to remonstrate with ye other youth injured by ye death dealing instrument called ye automobile. Verily, this youth hath an injured cranium and imagineth himself to be a Dejazmatch (General) brought in against his will. Did expostulate vehemently with ye chronic neurotic case who asketh me every dayye *sans* omission, if ye doctor understandeth ye aillemente and what should be done for ye same. There did encounter me in ye halle ye father of one patient who doth complain bitterly that ye sick daughter receiveth but three medicines three times per dayye whereas four or five he preferreth. Verily, ye Abyssinians possess great fondness for large doses of ye many medicaments many times per dayye.

In ye out-patient clinic a motley groupe of ye sick await ye doctor. Ye

contrasts are striking and vivid. Yon sits ye rich, influential and proud Ethiopian surrounded by ye many retainers who stand reverently. He hath a minor ailment but demandeth instant attention. On floor lie ye many very ill in ragges, who kiss ye ground and begge ye compassion.

TUESDAY: There cometh to ye clinic today a youth who complaineth he hath ye snake in ye stomache. He complaineth thus full six moons. He saith ye snake hath crawled in ye mouth whilest he was asleepe with ye mouth open. Verily, there is here ye moral for many who sleepe thus. It is suggested that ye sleeper looke at ye mouth with ye mirror at night to see if perchance ye sleeper sleepeth with ye mouth open lest such severe tragedy befall many sleepers. This youth saith ye snake tickleth him in ye back of throat with ye end of taille. He seethe ye end of taille at times with ye mirror. Did remonstrate with him to no avail. He continueth in his heresy. Did then say we would wash out ye snake. Did do so forthwith with ye convenient instrument called ye stomache tube, demonstrating to erring youth ye absence of snake in ye washings. He continueth in ye heresy saying it holdeth fast to stomach by its jaws or hath receded far back where water reacheth it not. Ye doctor throw up ye hands in despair. Ye youth departeth to seek a better doctor.

WEDNESDAY: During ye nighte there did pass thru ye life into ye death a poor derelict of life who hath no friend to mourne, no relative to shed ye tear. Ye hospital must provide for ye burial. Soon there returneth to ye doctor in great haste and in tears ye employee of hospital

crying with direful lamentations: "Ye priests refuse ye ground for burial of ye dead in ye Potter's field! We bring ye dead to ye cemetery gate when lo, ye priests come and beat us with ye staff upon ye head and tell us to returne with ye dead!" Verily, ye poore have ye always with you! Here is ye poore who in life hath no home. He lieth outside ye church under ye starres at night, ye stone for ye pillow. He beggeth in ye name of all ye saints in ye dayyes. He collecteth ye few coppers and keepeth ye body and soul together. Then cometh raine, colde, and ye weak bodie contracteth ye disease. To ye George Memorial Hospital ye derelict crawleth. Ye hospital giveth ye medicine, ye bedde, ye foode, but ye man dieth. Ye hospital giveth ye burial-cloth and payeth ye men who carry ye bodie. Ye priests believe ye Americannes all rolle in ye filthy lucre and preceive here ye opportunity for ye extra shekels. Ye Potter's field is even refused ye poore man as ye final resting place! Verily, ye problemmes in ye Abyssinia lande are strange and perplexing!

In afternoone did play ye ancient game called tennisse with Mr. Russele and two visitors. Tennisse is ye great sport of ye missionaries. Ye doctor doth also play ye ancient game of golfe in ye big field after ye hay is cut. Forsoothe, a profitable game for ye golfe-ball makers.

THURSDAY: One private-room patient doth bring complaint against ye night-boy. Ye patient hath great difficulty in falling asleepe each nighte. Ye night-boy hath been instructed to call ye doctor in ye night if ye patient becometh very ill. By

chance ye patient enjoyeth a night of sound sleep. At 2 a.m. ye night-boy awakeneth ye patient by shaking him violently and enquireth doth he desire the doctor to be called now! Forsooth, just cause for complaint from any mortal.

Thursday is ye notable dayye amonge ye missionaries in ye Abyssinia lande. On ye Thursday ye missionaries from all ye various missions in ye capital city do congregate

with one accord to petition in prayer for ye welfare of ye work in Abyssinia and return ye thanks to Almighty God for ye benefits bestowed. Did this day go to ye Swedish Mission outside Addis Ababa on ye mountain called Entoto. Verily, it is a joy to meet with a score of others for a purpose so worthy. Ye leader doth readde ye Scriptures and doth edify ye others with expounding of same.



DR. H. A. KELSEY, AT THE ENTRANCE TO THE GEORGE MEMORIAL HOSPITAL
ADDIS ABABA, ABYSSINIA

Courtesy Missionary Review of the World.

FRIDAY: Did operate on man with long years distress in ye stomach; on ye woman with large abscess 'neath ye liver; and on ye childe with ye malignant tumor of eye.

Did come into clinic to find ye sick woman did think ye doctor a mixture of mind reader, hocus-pocus man and scientist. Ye following dialogue taketh place:

Ye Medical Man: "Alas, here do find a sick woman. What may thy trouble be, oh sick Waizero?"

Patient: "That is what I request ye doctor to tell me."

Ye Medical Man: "But whereof doth the patient complain?"

Patient: "Forsooth, it is for ye very purpose of finding out ye complaints I have come hither."

Ye Medical Man: "But enlighten ye doctor concerning thy malady and I will diagnose thy illness. Hast thou headache, aching in joints, sensations of fever?"

Patient: "In truth I thought ye doctor was before me. If so, he ought to know such without my opening my mouth in speech."

Ye Medical Man: "Nay, not so. But in truth, even ye doctor must be told ye complaints and ye duration of ye illness."

Herewith doth ye patient reluctantly inform ye doctor she hath an itching of ye hands. Ye doctor prescribeth an ointment and stateth ye medicine will cost ye certain sum. Ye patient promiseth to return with ye money to obtain ye medicine but never reappeareth. As she getteth laboriously on her mule she doth divulge to bystanders her rising doubts concerning ye doctor. For hath he not prescribed for her an

ointment for itching hands when she hath really come to ye doctor for a pain in her abdomen? Her faith shattered, she goeth to seek a doctor who knoweth all without being told all.

SATURDAY: Ye infected eyes, ye repulsive ulcers of ye bodie, ye bruised heads, ye fevered bodies continue to come. Verily, ye typhus is a severe ill; verily, ye malaria doth shake ye strong bodie; verily ye dysenterie doth run speedily to ye grave. But verily ye souls of ye sick are more grievously ill than ye bodies. Verily, ye sin is imprinted on ye faces and ye soul-sickness proveth harder to cure than ye bodily ill.

SABBATH: Ye best dayye of ye weeke. Ye natives assemble in ye church to sing ye songs and hear ye Scriptures expounded. Ye missionaries do preach ye words of wisdom and do administer ye medicine for ye sin-sick souls. Concerning ye life of ye Great Physician do ye missionaries tell. Verily, it is a strange truth, ye Abyssinian word for medicine and Saviour are one word. If ye medicine is ye Saviour and ye Saviour is ye medicine, whither do we look for ye disease, inquireth ye missionary? In ye soul. How doth ye disease of ye soul manifest itself? Ah, mayhap it now becometh clear to ye benighted Abyssinian mind that ye sins are ye symptoms of ye disease of ye soul. But doth ye benighted Ethiopian care that ye soul is diseased? Verily, no, else would he drink eagerly ye medicine offered. Ye medicine is ye Saviour and ye Saviour is ye medicine. He gave Himself. But ye Scripture doth give a bright assurance saying: "Ethiopia shall soon stretch out ye hands unto God."

IMPRESSIONS FROM MY FIRST SIX MONTHS IN ADDIS ABABA GEORGE MEMORIAL HOSPITAL

By Miss Edith C. Anderson, R. N., Addis Ababa, Abyssinia



MISS EDITH C. ANDERSON, R. N.

MY dream at last realized I am in Africa in the first stages of being a missionary. The avenues are wide for service although it is hard to know just where to start. Such wealth among some, poverty among others; knowledge for some but concentrated ignorance for others; food for some, starvation for others. The two extremes on every hand, some carefree in every way, others slaves in servitude.

Arriving on the field I soon realized that we could not deal with all the sick and suffering around us. Our hospital here can only touch the fringe. Even the united forces of all the Mission hospitals in Africa can only touch a small portion of the country's need.

How necessary then that the work we undertake shall be an example of what ought to be done by the natives for themselves when, in obedience to truth and in inspiration of love, they shall fulfill their own destiny. The missionary opportunity of the hos-

pital depends upon its professional efficiency. On the Mission field as nowhere else actions speak louder than words. We must take the long view and let our work be a demonstration of the best Christendom has to offer. The Mission hospital, in spite of overwhelming odds from outside and handicaps inside, is used to accomplish much for God. It is representing Jesus Christ in a foreign country and in doing so its medical work must ultimately become an integral part of the service the indigenous church has to render to her own land.

It cannot be expected that a hospital as young as this one should be a self-supporting concern. Later when the work is more recognized a great deal can probably be done towards self-support. Many patients are quite able to pay for their treatment, and will value it all the more if they do so. Still too much insistence on payment will undoubtedly result in excluding many of the deserving poor. As the medical work wins its way into the confidence of the people, more and more of the financial burden can be transferred from the home base to the local soil in which it has taken root.

I have frequently been asked in letters, what kind of cases I have cared for since coming here. Doing mostly surgical work the operating room duties are pretty much the same as at home. Benign and malignant tumor growths when they come before us have often assumed an enor-

mous proportion. The "acute" abdomen is with us, though not so frequently as at home. Gunshot and stabwounds are quite common.

I confess that one of my greatest thrills out here are the makeshifts we use at times. Yet difficulties were made to overcome. Plain sailing is apt to be too monotonous. There is keen joy in seeing an instrument used for a purpose for which it was never intended and making a success of the job. This does not mean that we do not need the same equipment here as in any well regulated hospital at home. Yet until we get them we refuse to lie down and succumb to auto-paralysis.

Medical work ploughs the soil and prepares it for the sowing of the seed. The Mission hospital ministers to the appalling amount of unrelieved and preventable suffering which abounds in non-Christian lands, and it demonstrates that the Gospel message is an eminently practical one—that the compassionate Christ is concerned with the welfare of men's bodies as well as the salvation of their souls. It is when the word becomes flesh and dwells among us that we understand it. The blessings of a Mission hospital cannot be tabulated in statistics, for they belong to the Kingdom which cometh not with observation, bringing peace and hope and happiness to human hearts.

PRAYER AND PROGRESS IN SAYO, MEDICALLY

By J. S. Maxwell, M.D., Sayo, Abyssinia.

THE beginnings were not much like things are today. When I first saw the work here in the summer of 1921 the dispensary was in a little grass hut with mud floor, a "lean-to" in which the stove *leaned* too—it couldn't help itself. Assisting Dr. Lambie do a major operation, we had first to wait until the clinic was finished, for the clinic in which the day patients were treated was the operating amphitheater. At that time neither doctor nor nurse knew the language, for they were both new in the place. Miss Beatty was the capable nurse and she surely seemed to produce astoundingly nice layouts on the operating stands, for a look around the interior of that hut would make you think she was a Houdini to find even a hemostat.

If you were to visit here today you would find a busy dispensary, much

minor surgery, a small laboratory, a trained nurse who has been faithfully at work for five years. You would note the many calls to surrounding villages; you would observe the growing confidence manifested on the part of our Galla friends and you would see some of our patients in church.

One little patient of the early days was a wee slave girl, stolen from the Anuaks. When she took sick her master drove her out and an old slave Anuak woman took her. Most tenderly that old motherly woman, though a downtrodden heathen, cared for the friendless waif and when the last sleep relieved her of her burden the old woman seemed truly disconsolate. We gave the little body a decent burial in the little cemetery on the hillside near where the Gilmors laid their own two precious investments

in winning the Galla to Christ. If you want to have an interest in any work worth while put what they did into it. For in the few short years they were given to work in this station they gave, in something the way the God of Heaven gave—not one but two children. At home very likely the little lives could have been spared but the necessary equipment was miles and miles away.

Out here you cannot call an ambulance. In a case of diphtheria what is one to do? The antitoxin for that disease will not keep long in this climate. It is progress to report that we have prospects of an electric light plant. We have money already for an electric refrigerator and "biologicals" will keep on ice.

One summer in the early days of this work I went on a visit to Gorei about fifty miles away. It was not an easy journey but Bob Wilson was there and so I went. You would also if you knew Bob as a friend. On my way back I stayed one night in Bure. In the morning my Greek host calmly informed me that the day before a telephone message had come through, garbled as usual, which he thought said that a "Frangee" (foreign) woman was sick in Sayo, very, very sick.

I said to him, "Man, why did you not tell me this yesterday?"

"Oh I thought it would bother you and anyway it was late in the afternoon", he replied. It was a typical Oriental slant on life. Even dying people must wait until "tomorrow".

So off I started on a fast trip home. It was a pretty good grind for two days from Bure to Sayo. One day the way was through a very mean bit

of country, riding as long as four hours at a time through grass over our heads and all we could see was just the mule's ears and the narrow winding trail ahead. Emerging from this we came to the swollen Bib Bir River. I was ferried across in a rickety dug-out canoe. I had ridden in these crafts many a mile, on some bad rivers too, but nowhere had I run into anything like this. One had to be rowed upstream right next to the bank for as much as fifty yards. Then pointing the nose of the dugout at an acute angle, the clever Anuak riverman paddled across the terrific river. We landed eighty yards farther down than where we started.

And now my troubles began for the Anuak would not bring across my mule until all my carriers came. I could not speak the language; I tried Arabic and Nuer and sign language but all to no avail. I masked my impatience as well as I could. I thought the Greek in Gorei knew it was my own wife who was sick in Sayo and did not want to "bother" me.

After two anxious hours I got desperate and started off on foot. It was five hours to the nearest rest camp, through a wild uninhabited country and I was alone, with a gun, true, but that only weighed me down. I had no guide and could not talk the language. The whole of the way was up hill from that river valley to the top of a high range of mountains. There were many wild animals in the grass and when I started off the Anuak got truly concerned and made signs that the leopards would eat me before dark.

I trudged along until I could go no longer and then dropped for rest. My

old heart was not used to mountain climbing. I would rest awhile and then I would get up and stumble on. On the way I gave the gun to an unknown Galla who overtook me. I had put two cartridges in the magazine where I could use them easily but thought the Galla did not know enough to do that.

The angel walked too, that night—my angel and I found a mule and got into Sayo at 2:30 a.m. I found that Miss McKibben had been sick for three days with appendicitis. Not a commonplace on the mission field in the outpost stations but still not unknown. I did not operate for several reasons. She was mending when I arrived. If an operation had been imperative what could I have done? The equipment here at that time was such that her chances were better *without* operation than if I had tried to operate with what we had.

That was *then*. Now what have we? Well, in actual physical equipment a remodelled stone shed built for a store-room for tools. Simple? Yes, but like my old college president, I can see the new plant we have in prospect standing on the site of that

original dispensary hut which has long since burned down. Good news of hints of gifts from two different parties has recently come to us, and started us to making plans and estimates for a first unit of a hospital. We are not selfish. Gorei has even less than we have here. Gorei has the least equipment medically of any station in which our church has asked a trained surgeon and doctor to work.

And how do you suppose this new day for the medical evangelization of the Gallas has come about? By some rich folks being approached on bended knees? I think not. At least I know there were none of my genuflections. But there was plenty of the bended knee before this thing happened. Knees in New Wilmington, knees on the bare bricks of Sayo, knees in Philadelphia in the Schaff Building, knees often bent in First Church, N. S., Pittsburgh. Yes, we report progress here. Progress I have seen with my own eyes in only nine years; but the real progress was made in hearts enraptured in sure conviction of the progressive power of prayer.

A SHINING LIGHT IN ABYSSINIA

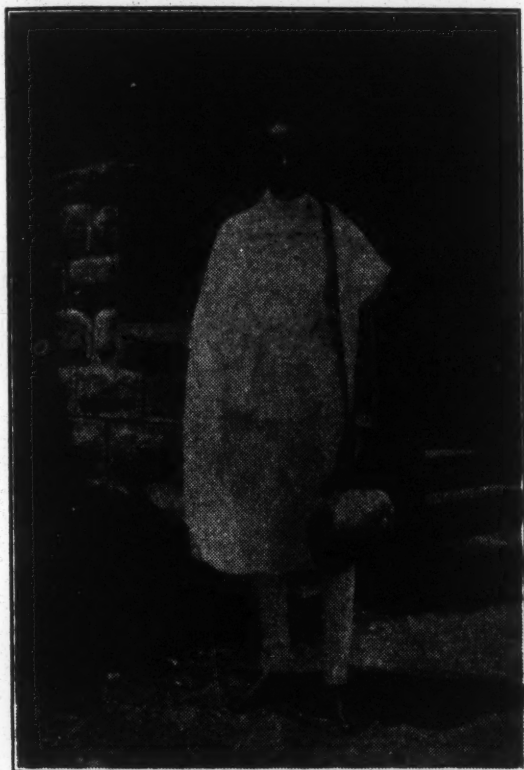
By Miss Ruth C. Beatty, R.N., Addis Ababa, Abyssinia.

THIRTY-SIX years ago in western Abyssinia a little baby boy was born, who was some day to be used of God in the advancement of His Kingdom in Abyssinia. His parents lived on a small farm which yielded but a meagre income. So that his family might live more comfortably the husband and father when not busy on the farm, hunted for gold. The river in which this gold was

found was in a malarial country. After many repeated attacks of malaria when Gobry was four years old, the father died. Things looked rather discouraging for the mother, as the two older children who would have been old enough to have helped their mother had died of smallpox. But she had some kind neighbors who helped her especially when her grain was to be planted so that she was able

to raise enough food on which to live.

When Gobry was at home with his mother a man from Addis Ababa visited their home. He became interested in the lad and persuaded him to be baptized in the Abyssinian church. This man became his godfather at his baptism.



OTO GOBRY MICHAEL

Cut furnished from Mrs. George Moore Memorial Fund.

Gobry remained with his mother until he was fifteen or sixteen years old. As his uncle was coming to Addis Ababa to try to secure the freedom of his brother who had been put in chains, Gobry accompanied him to the city. The boy was very much interested in everything that he saw in the capital. When the uncle received the desired papers he returned home, but his nephew remained in the city. After a few weeks his godfather took him to the

Swedish school in Addis Ababa. Here he remained for two years and enjoyed his work, but this opportunity for school was not to continue. Mr. Alexander persuaded him to come and work in his shop. After a year and a half the shop was closed and Gobry was sent to Dirra Doua in the hopes that this would be more a profitable location, but again this failed. Still another try, but this time he was sent with an older man who was given entire charge of the funds. The man proved to be a rascal who squandered the money and also brought back to Mr. Alexander untrue stories about Gobry in order to cover up his own misdeeds. As a result he was given more money which was squandered as had been done at first. In the meantime Gobry had received work with two older men who were making *tedge*, a native drink which is very popular, but which is very intoxicating. Here he was able to make money for the first time. Everything moved smoothly for the boys until the Governor of Harrar was sent to another province. After he left, conditions became such in Harrar that Gobry and his partners were afraid to continue in a work which caused men to lose their minds. They came to Addis Ababa, but conditions there were not much better than at Harrar. They arrived the day before war broke out between the present king and one of his enemies. Mr. Alexander gave Gobry some work in his blacksmith shop, but there was not enough work to keep him busy. He and another boy were each given a lottery machine and sent out to become rich, but they were discovered

by one of the officials and put in prison for a few days.

About this time Mr. Alexander decided that Gobry should have a wife. He knew of a girl that he thought would be a suitable companion for our friend. Gobry was not ready to be married, but as his friend insisted he finally gave his consent.

About this time Mr. Alexander began to think of the money which had been given for the work at Harrar which was never returned, and asked Gobry to go and collect it for him. As Gobry knew such a thing was impossible he refused to go, much to the displeasure of Mr. Alexander. But another opportunity was offered to our friend. A man working in the Abyssinian bank wished to open a shop and asked Gobry to become his partner. During the short time that they were in this work they cleared forty dollars which to them at that time was almost a fortune. Since they were so rich the partner decided to go on a hunting trip and asked

Gobry to accompany him, but Mr. Alexander objected so strongly that Gobry and his wife went to see her father and mother instead. On their return they found that Mr. Alexander had already purchased mules in preparation for a journey to the west, and wished them to accompany him.

They were several months on the way before they arrived in Wallega province near to Sayo. Here they lived on a farm until the arrival of Dr. and Mrs. Lambie in 1920. Since that time Gobry has been with the Mission.

During his early life his chief desire was to make money, but since becoming a Christian his great purpose is to serve his Master. No task is so menial that he is not willing to do it. The poor as well as the wealthy can call him their friend. Every day he brings help to those who are sick or suffering, and whenever an opportunity is given Gobry always speaks a word for his Lord.

AMONG THE WOMEN OF SAYO

By Mrs. Margrietha K. Buchanan

WOMEN all over the Orient seem to shoulder the burdens of their families. This is just as true up in the highlands of Abyssinia as it is in the Valley of the Nile. But our Ethiopian women lack neither love nor a sense of humor, which we appreciate seeing in others. At the present time there are only twenty-four native women living on our hill-top. During the present dry season four women moved away. We miss these young women, or girls as they really are, a great deal. Three of

these four have been leaders among the women. But we try not to regret their leaving for they can each be a big influence for good in their new surroundings. In this humble way God's message of love is spreading farther over this land of Ethiopia.

Several years ago Mrs. Gilmor started a Bible Class for the women here. We are still endeavoring to teach our women. Of course the personnel has changed during the passing years. A few are still the

same. And one of these is Hada Nessie. The story of her life is full of interest. How she came to live on the hill here, how two of her children who were former slaves were restored to her, how her oldest child a son who was one of these former slaves came to live with his mother but soon ran back to his master's people. Later however, he, Nessie, sent for his mother. She took her younger son along that he might read the Gospel stories so that she could explain them to Nessie and to his master's people. Very soon after Hada Nessie's return to Sayo she heard of the sudden death of her son, Nessie.



A Woman from a high class Abyssinian Home.
Courtesy Missionary Review of the World.

This sad event in her life made the mother of Nessie all the more anxious to teach others the Word of Life. Never a day goes by, with the exception of Monday which is market day, that Hada Nessie does not go into some one's home and there sit and visit until a small group gathers.

Then she gets up and tells some precious story from the Bible, explaining it to suit the needs of her listeners. Into many a home of sorrow has the mother of Nessie gone to tell how the Great Comforter can soothe their lonely hearts. One time we had accompanied Hada Nessie to a home where a son had died a few days before. When a mourning aunt came in it was wonderful to see how quickly a little tearful sympathy and a few words about God's love quieted this wailing woman. Then her simple explanation of the first sixteen verses of the fourteenth chapter of John was truly helpful to that little group of eighteen or twenty men and women, folks in sorrow. She did not hesitate to tell them that they knew the Way. She was adapting the question Thomas had asked of our Lord to them. She said: "Have not Gidada and I often told you of the Way of Jesus? You know that Way." We truly hope and pray that many have come to know the Way of Life through the simple, plain messages of their own leaders; Gidada, our blind evangelist, and Hada Nessie, our Bible woman.

Some of these communities are a long walk from the mission compound. One day when we asked Hada Nessie if it were a long way to the place where we were going she said: "No, it's near". But we walked almost an hour before reaching our destination. These friends are more faithful than we would be under similar circumstances. For they walk miles through the rain or heat to hold these services in different villages. Many a time Hada Nessie will report that no one would come that

day for they were either planting, weeding, or harvesting their grain. Sometimes a little group will be sitting listening to the truths of the Great Book when some seemingly important Amharic official will come and command all the listeners to go back to their fields. Often he does not hesitate to rebuke Hada Nessie, Gidada, or even the missionary for taking the people away from their work. This does not keep the workers from trying once again to teach their people.

Every Friday afternoon at five o'clock all the Abyssinian women gather together for prayer. They meet in one or another of their homes here on Sayo's mission hill. There are always eighteen women or so and sometimes there is one hundred per cent attendance at the Friday afternoon meetings. This meeting is usually very popular for refreshments are served. How very much alike are women the world over. Parched corn

or small pieces of their bread, and coffee flavored with salt comprise their refreshments. The cups are tiny and have no handles. So it requires either skill or tough skin to avoid burning one's fingers. The more noise of smacking lips the better, for does not this show great appreciation? Occasionally the chickens come home to roost during the meeting. The women all "duck" as the chickens fly overhead to their roosting-places in the low-ceilinged houses. Sometimes a kid calls lustily for its mother goat. And the family cow always persists on coming home at the time of the meeting. But in spite of all these noises the meeting goes on.

Their prayers are truly sincere. One time this phrase was used: "How Satan darkens the way. But Jesus, Be Thou our lamp and lighten our paths." May God, the hearer of all prayers, answer this prayer so that "Ethiopia shall hasten to stretch out her hands unto God."

THE MASTER AT WORK IN SAYO

A Decade of Blessing and Promise

By Rev. Bruce B. Buchanan

CAN you visualize the picture? The Lord is a worker and for the last ten years He has been busy in Sayo. Sometimes we are apt to misinterpret the facts. It is far too easy to overestimate the part the missionaries play in the scene. It is even easy to unduly magnify the importance of the truly valuable native workers. Our Master is the central figure. The remaining details of the picture are necessary but comparatively secondary and subservient. •

Is the evangelistic work of minor

importance? To the contrary it is of greatest importance. Surely our chief purpose in all missionary activity is to bring people into a saving relationship with Jesus Christ as their Lord, Savior and Friend. So, clearly the evangelistic work is the work of all. In a sense the term "evangelistic work" is a misnomer for all missionary work should be evangelistic work. But for sake of convenience the work has been divided into various departments. Al-

though the evangelistic work is really the work of all still in a more definite way is has been assigned to certain folk. But please do not forget that The Master is He Who is doing things. Your representatives are only tools in His hands.

The need of the Gospel is staggering. The everlasting talk of money in this land is heart-sickening. Our people need to find that which cannot be purchased with money, but is the Gift of God. The prevalence of profanity is pathetic for one hears it on the road, in the villages—everywhere it seems. Lying, deception and petty thieving are the rule, not the exception. The king is seriously endeavoring to stamp out slavery in this ancient land. But what about the slavery of sin? It is rife. Human slavery slays its thousands but Satan's slavery slays its tens of thousands. There is also a corrupt Church of the land that gives little of the Light of Christ to the people. In some ways it is a stumbling-block for it calls itself Christian. Judging by their fruits, there is little Christianity save in the lives of some sincere folk and these are a scant few. It is to be wondered whether this Church is not more of a curse than a blessing.

But, thank God, the resources are infinite. There is The Master's limitless grace, His abiding presence. There is a handful of Ethiopian and American workers. There are many intercessors in the homeland that call down God's blessing.

A GROUP OF PROMISING WORSHIPERS

The Church in Prospect.

Ten years ago a fair group gathered for the Sabbath services. But by His work the number has

grown. Now often 200 attend, including the beggars. An additional seventy or eighty people attend the Dumbi Dolo service. There have been ups and downs. Some of our people are a bit careless about their attendance. Some are slow to associate doing with hearing. But there are some, as far as we can tell, who are sincere believers and disciples of The Lord.

For several months fifteen to twenty of our men and boys have voluntarily helped in the Sabbath afternoon services. A dozen or more women have likewise helped in the women's services that are held in various places on Sabbath afternoons. This is surely encouraging.

Our people sing well in the services. But better still, a good many of the school boys sing the songs of praise by day and by night. We are finding people in scattered communities who know some of these splendid Gospel songs.

A native evangelical Church is being planned. We ask your prayers that all may be done according to His will and guidance. We trust and pray that this proposed Church may prove successful to the glory of God and the furtherance of Christ's Kingdom. We also trust that this new Church may be used of God to awake the old Ethiopian Church from her Rip Van Winkle sleep.

A SABBATH SCHOOL MANNED 50% BY ETHIOPIANS

Development of Responsibility.

One half of our Sabbath School workers are Ethiopians. We are glad of this for is it not their school? It is a means of training Christian

workers. Not only the Americans but the Ethiopians enjoy the Thursday Evening Teachers' Meeting. It is a time of fellowship not only with each other but with the Master, an hour spent in delightful study of His marvelous Word.

Of course The Master uses the Sabbath School chiefly in which to teach His Word and to build up His and our friends in the faith. But He also employs the Sabbath School to develop individual responsibility. We now have three Ethiopian teachers and four Ethiopian assistants. The opening exercises are conducted by various men and boys. The service of bringing others to the Sabbath School is constantly stressed.

Surely, He has been working in the Sabbath School. We long for the time when many more such Sabbath Schools will be established not only in this Province of Walaga, but throughout all Ethiopia. Join with us in prayer and work to that end.

A STIMULANT TO THE ETHIOPIAN CHURCH

Dynamite Needed.

Gidada was reminiscing recently. He said that ten years ago very few people attended the Ethiopian Church near Sayo. There was just a handful of folk. But now from 200 to 300 attend almost every Sabbath. A few years ago from twenty to fifty people were baptized annually in this Church. But a few days ago some 300 people were baptized and more are to be baptized this year. Lately the number of candidates for baptism has reached 500 within a year.

Undoubtedly the Lord has used the Mission work to partially revive the Ethiopian Church. Gidada claims

that our work has brought about the changes described above. But He has done it, not we. It is to be hoped that any change in the future will be more along spiritual lines than along lines of attendance or the number baptized annually. For the old Church needs to be Born Again, of the Spirit of God. However, the signs are fairly promising that the presence of this mission has borne some little fruit in the Ethiopian Church.

Two former school teachers of the Mission are now singers at the Ethiopian Church. One of these for two years taught the people in Amharic, opening the Word in this way. For some three months Gidada translated these talks into the Galla tongue. That was an opening for Light.

Recently some of our boys held a service in the home of one of the priests. This same priest is a Galla and recently received a Galla Bible from Dr. Maxwell. He promises to teach his neighbors about Christ and has asked us for a large Bible picture or two to help in this.

The old Church, humanly speaking, needs more than a stimulant. It needs the dynamite of God. We praise Him that He has done strange things. But we expectantly look toward the future, for only a start has been made.

THE DOOR AJAR IN DUMBI DOLO

From Now On?

What is Bumbi Dolo? It is the town of Sayo, situated at least a mile from our compound. There are perhaps three thousand people in the environs of the town, a very scattered village. Besides there are many transients: mule men, merchants, porters, etc.

Heretofore we have reached very few people in the town. But for the past six months Sabbath afternoon services have been held. The average number of strangers attending has been about seventy. This is no great number but we thank God for the start He has made. One of the chief difficulties has been the matter of a meeting-place. We have had to use four different places, and our present meeting-place is a porch of a large store. Some of the people sit on the grass nearby. This does well in the dry season but as soon as the rains come on we shall have to seek shelter.

Occasionally our women have held forth in Dumbi Dolo. But the combined effort seems but a drop in the bucket, as it were.

We thank The Master for what He has accomplished. But we think about what He has in store if His people will respond. There is urgent need for a Christian centre in the town, for a building that would house not only rooms for evangelistic work, but a small clinic, a school, reading-room, a little shop for the sale of Scriptures, etc. The transients need a place of wholesome recreation. The forty odd drink shops and houses of prostitution afford only the pleasures of Satan.

With such a place The Master would be reaching several hundred folk each week instead of a hundred or less. The door that is ajar needs to be flung wide open. Is there no one who cares but the Lord Himself?

A MISSION IN ITSELF:

BURKA BADESSA

The Future?

Burka Badessa is only a tiny out-station. But is it? It is a place

where literally hundreds hear the Gospel Story. The Word eventually is told by these same people in far away places such as Gedami, Kakei, Gimbi, etc. So the Gospel is spread over this whole section of Abyssinia because Gidada faithfully teaches the carriers day after day. Burka Badessa is no mere tack-on. It is a mission in itself, thanks to the working of The Master.

What is the equipment? A native house costing about \$8 U. S. A. What is the personnel? Blind Gidada, and Iyannah, his helper. But is that all? No, The Master is there and that makes a world of difference.

It is of interest to compare or rather contrast the conditions that existed five years ago and those that exist today. At the first the people were suspicious of Gidada. They said: "He has come to take our land for the Doctor's people (American Mission). They have come from America to take this whole country. The American Government sent them out to try to get our country and take it from us." But they no longer look on Gidada with suspicion. They are his friends because he is their friend. The chiefs are just as friendly to Gidada as are the common run of folk.

Five years ago the Burka Badessa work was an experiment. Now it is an assured source of blessing to many lives, thanks to The Master's work.

The crowds are sometimes noisy, sometimes a bit irreverent. But one is not surprised for this is all new to them and so different. But in many cases they become attentive and more responsive as time goes on.

POTENTIAL GIVERS**Self-Support.**

Many of the Ethiopians are inclined to be parsimonious. Some are beggarly. It takes time to educate them to the place where they willingly pay for medicine and for school tuitions. It will doubtless take considerable to help them over the handicaps to the great grace of liberality. But The Master is able.

Perhaps there has not been sufficient teaching as regards the grace of giving. But some seed has been sown. We believe that it is bearing fruit. A few weeks ago some of our native residents requested that Gidada be permitted to teach them once a month or every other month at the regular Sabbath Morning service, his subjects to be those of giving and stewardship. The request was granted and we pray that there may be good results. When one considers, it is phenomenal when people as to be instructed in the fine art of giving and enlightened as to the grace of stewardship. The Master is at work in Sayo.

Sometimes a straw shows how the breeze is. On the occasion of the Ethiopian Christmas a dinner was served to nearly 150 of our residents. Considerable work to prepare the food was necessary. Several of our women helped in this and refused to accept any wage whatever, saying that they would not think of accepting a wage for they wanted to help, to have their part in this. Just a small thing but we rejoice that people are catching the Master's Spirit, however slowly.

Self-support in Church work may be a long way off. But we shall pray that The Master may direct the hearts

of our people to come to self-support as soon as possible.

"AROUND TOWN"**Local Work: Heavenly Work.**

In this case "around town" means a considerable area or territory, say ten miles in diameter. Hundreds and even thousands of people live in this section adjacent to Dumbi Dolo.

Hada Nessie, the Bible woman, is busy teaching in the villages day after day. She works but also The Master works.

Gidada occasionally gets off from his Burka Badesso work for a day or two and does some work in the surrounding vicinity.

A Gospel team composed of Gabisa, Shoro and the evangelistic missionary works this district, or more exactly, works at it. Services have been held in 48 different houses but that is only a start. But best of all, The Master works. He works through mighty feeble instruments in this case, but that is all the more to His glory.

What of the future of this local work? But just a moment, is it local work? No, more than that, it is heavenly work. Thank God it is not just peddling the Gospel. It is introducing Christ to people and people to Him. Pray that grace may be given for this difficult work. A great deal depends on how The Master's efforts will be supplemented by your efforts and our efforts, by your prayers and our prayers. But let it be understood clearly that "our" includes the Ethiopian workers. Again, we praise God for the way in which The Master has worked the past ten years and He works now and will work.

Amara, Walaga, Ethiopia.

Quiet Hour Talks

By Miss Jean Morrison, W. G. M. S. Convention, Philadelphia, Pa., June 14-18, 1929.

A CALL TO BE LEARNERS— DISCIPLES—FOLLOWERS

AS members of our W. M. S. we are keen on knowing about our different fields. Let us be keener to know the God who so loved the world—keener to know Christ, keener to be in sympathy with His great heart and purpose, to have a deathless conviction that He is able to save to the uttermost. This knowledge, this sympathy, this conviction, will make us Learners as we have never been before.

We need a consciousness of the divine indwelling. "In that day ye shall *know* that I am in my Father and ye in me and I in you". "We *know* that He abideth in us by the Spirit which He gave us". "We *know* that we abide in Him and He in us because He hath given us of His Spirit.

That which is known by consciousness is known beyond the possibility of doubt. Our Teacher says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls". He says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He shall guide you into all the Truth; for He shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify Me, for He shall take of Mine, and shall declare it unto you. All things whatsoever the Father hath, are mine; there-

fore, said I, that He taketh of mine and shall declare it unto you". "Count all things but loss that you may know Him". He learned obedience through suffering. Think on these things. Do not drift, set your face steadfastly towards the goal.

Discipleship is an absorbing thing and it demands personal consecration for its realization. It must be permanent; you can't follow Christ to-day and the world tomorrow. It must be obedient and there must be fruit. "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples". Only when we put first things first can life fall into its true order. Faith comes before fullness, prayer precedes the obtaining of the promises, consecration is the way to conquest and self denial is the path to power. Sanctified in Christ Jesus, called to be saints. Give your life to God and He will use it. Do not fear. Yield yourself to God as a weapon. The best thing is God's will for your life. Give your all, no reservation.

The disciples who *believed* on Him knew Him better than the members of His family but we may know Him better than His disciples knew Him, they knew Christ in the flesh, we know Christ in the Holy Spirit. He said to His disciples—I have yet many things to say unto you—but ye cannot bear them now. Howbeit when He, the spirit of Truth is come—He will guide you into all Truth. He shall glorify me, for He shall receive of mine, and shall show it unto you. The Father shall give you an-

other Comforter that He may abide with you forever, even the Spirit of Truth whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you. He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. Learners of Christ must be like Him, bold to witness, loving in spirit, striving after His holiness. Yield yourselves servants to righteousness unto holiness. Present your bodies a living sacrifice to God.

Self surrender is a hackneyed phrase. Sometimes a definite transaction helps. E. L. Langston wrote this out, "Being convinced that I am called of God to consecrate all I am and have to His service, I now, as a definite transaction, surrender my whole being to the Lord Jesus Christ for Him to do with me as He will. I renounce all right to order and direct my life, and place myself unreservedly in the hands of the Holy Spirit of God, that from henceforth, wherever I go and whatever I do, it may be—not I but Christ". "Learn of Me" said Christ, and it is through Christ alone that we can know God, there is no other way. "I am the Way, the Truth and the Life—no man cometh unto the Father but by me. Neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him". We never attain—there is always more to follow. Horace Bushnell, saint of God, said, "I spent two hours in reflection last night and now I understand what it is to be a disciple of Jesus Christ". Have we ever done that?

It may seem superfluous in this gathering to mention the need of

Sabbath as a day of devotion. It is not the Law of Moses we are referring to, it is the law of God from creation. Sabbath was made for man and meets a need which will continue as long as we continue. Robert Ingersoll said, "Sunday is a pest, it must be taken out of the way". He knew that the Christian Sabbath was a defense and bulwark of the whole Christian system. Lately I read in *The British Weekly* the words of a noted Doctor who warns us of the increase of insanity and says that if Sabbath keeping ceases there will be many more mentally unhinged. The Sabbath of rest is God's corrective for the push and drive of modern life.

What does it cost to be learners? It takes time, some would rather hear any other word; that is what they want least to give. It takes time to know Him, to become conscious of His presence, and to live in His power. Form the habit. The busier you are the more you need it.

Andrew Murray says, "Is not God, who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God, nearer to me than anything in nature? Why then, does He do it so seldom? And in such feeble measure? There is but one answer, you do not permit it. You are so occupied and filled up with other things—religious things perhaps—that you do not give God time to make Himself known and to enter and take possession".

THE CALL TO VISION

Two words—Vision and Obedience. In the great crises of the past the men who have really helped their

generation have been men of vision. At the burning bush Moses received the wisdom to plan and the power to execute the release of a nation of slaves, led them out of bondage into liberty. On the Mount he received the pattern according to which he was to build—the tables of stone that are still the basis of civil law. In the days of Eli we read there was no frequent vision and we know the degeneracy of that time. Isaiah had a vision; "In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and His train filled the temple". Daniel had his vision on the banks of the river Hiddekel. We remember Paul on the Damascus road; others who were with him heard the sound but only Paul saw the vision; again, the man from Macedonia. Was there ever a period in the world's history when men and women of vision were more needed than today? Annas and Caiaphas in our lesson were high priests; the temple was the place where we would have expected the vision, but we read that the word of God came to a man in the wilderness. The temple was not clean and the high priests' hearts were not in tune with God. When the word of God came at the time of the Reformation it did not come to the leaders of the church but to a humble Monk, Martin Luther. When God sent His message of world wide evangelization to England He did not send it to the Archbishop of Canterbury, nor to any of the church ministers but to a cobbler, William Carey; even his own pastor did not understand and tried to silence him. When the same call came to America it was not to the leaders of our

churches but to a little group of college students who had met to pray behind a haystack. It has been said of those students, "the fathers smiled and the wise men shook their heads at the dream of youth; but the place where they met for prayer, and the grove where they walked in council, have become shrines".

One night in the Sialkot Convention, I suppose there were 2000 people present, Pengwren Jones of the Welsh mission was the speaker. He was under the disadvantage of speaking through an interpreter, as he does not use the languages spoken in the north. His subject was "The Church the Bride of Christ"; necessarily the language was highly figurative. I thought—O how can these simple village people take in a talk on that subject! But when he began I forgot everything in the world except the wonderful message he was giving. At the close a simple Panjabi farmer from Zafarwal stood up and began to pray, he could neither read nor write, was dressed in his ordinary cotton clothes, not very clean, but such a prayer! He said: "O Lord, I am so happy to think that you would call a dirty old Panjabi farmer like me, with his clothes full of vermin, (he named it right out in his prayer), to be a part of the bride of Christ! Why Lord", he said, "I am just a little village girl, (that was the very depths of humility for an Indian man to call himself a girl), whose wedding day has come and she has no silken robes and no beautiful jewels but you will give the robes and the jewels". He prayed along the line Mr. Jones had been speaking and

when he had finished, (he must have prayed ten minutes or more), people all over that great tent were weeping and Mr. Jones, who didn't understand a word he had spoken, said that he was never more conscious of the presence and power of the Holy Spirit than he was while that man was praying. And do you not see, he could only have prayed that prayer in the power of the Holy Spirit, he did not have the language, nor the imagination to have prayed that prayer of himself. His was the "Prepared Heart" that night.

Women, we are standing today face to face with another crisis. Personally I believe it as great as any to which reference has been made. Is the word of God going to come to us who are the leaders in the missionary work in the church or is it to come to others? Let us face things before we go to prayer. As I have gone about they have told me that Christianity has failed—organized Christianity has failed—I suppose they mean the church has failed to meet the need of the world—but if by Christianity they mean Jesus Christ

—they are wrong—He has not failed. Let us enter a Prayer League—I give you a verse—"If two of you shall agree *on earth* as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven".

Prayer:

May we pray today for a vision of needs and possibilities. May we lift up our eyes and look on the fields that are white already unto the harvest. May we have a clearer vision of the love of God for all the world, for every nation, tribe and individual—may we understand better the vital needs of life—its difficult problems—may we be made more efficient for effective service. May we have faith to believe that God can use us in His service. "As Thou didst send me into the world, even so send I them into the world. And for their sakes I consecrate myself that they themselves also may be consecrated in Truth. Neither for these only do I pray, but for them also that believe through their word".

To Thy Name's Glory—Amen.

SUB-CHRISTIAN LIVING

The Eighth chapter (of Romans) is normal Christianity. So naturalized have we become in a pre-Pentecost state that we take it for granted that the seventh is the best that the gospel can offer and that nothing more is expected of us than to moan and drone: "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us." No health in us? There is health in us if the Spirit lives within us. We have no business to be living sub-normal, unhealthy, anaemic spiritual lives and call them Christian. They are sub-Christian. Our greatest difficulty is not anti-Christianity but this sub-Christianity. It takes the facts of Christ's life—his life, his death, his resurrection—but not the living fact of Christ. To take the first three and miss this is, I repeat, the supreme tragedy in present-day Christian living.

E. Stanley Jones, In *The Christ of Every Road*.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

RED LETTER DAYS IN INDIA

Miss McCullough and Miss Anderson
Honored.

Miss Janet Nesbitt writes:

Twenty-one missionaries met, on February fourteenth, in the Ladies' House in Gujranwala, to honor Miss McCullough on the eve of her eightieth birthday. They were those who had, at one time or another lived and worked with Miss McCullough.

It is of interest to note that there were present seven of the wearers of the thirty year service pin given by the Women's Board of our church.

A delicious dinner was served at tables decorated in pink and white, and so arranged T-shaped, as to permit all the guests to see Miss McCullough, and the pretty birthday cake in front of her. Great credit is due to Miss Bennett, Rose Shereda and Jane Lamont who planned it all.

After dinner, we all gathered in the drawing room where several musical numbers, vocal and instrumental, were presented by Frances Brown and Louise Scott. Miss McCahon diverted and amused us all, by passing around a photograph, taken in Amritsar, India, in 1887. We were quite intrigued by Miss McCullough's bustle, and the charming coyness of Miss Emma Dean Anderson, and of others in the old picture.

At the close of the evening of pleasant reminiscence and fellowship, we had worship together. As we joined in the Twenty-third Psalm that night, we felt that God has richly blessed us, in giving our Mission a faithful worker and loving friend in Miss McCullough.

Mrs. Crowe writes:

In looking through a file of Missionary Magazines, I find in our sixtieth anniversary number in 1917

the following tribute to Miss McCullough:

"Another missionary who has exerted a great influence on the life of the community is Miss Rosa McCullough, appointed in 1879. When Queen Victoria died, a simple Panjabi woman exclaimed, 'Alas! alas! she was mother of the whole world'. We may truly say of Miss McCullough that she is the mother of the entire Christian community of Gujranwala. I believe she is our one missionary whose entire service of thirty-eight years has been given to one station. How the Indian people do love her, as do also her fellow-missionaries. She is ever the same to all, and never spares herself, or her pocket, if she can render any help to one of the 'little ones'."

Miss McCullough has now added twelve years to that already notable service. She is still in Gujranwala, and still "going strong". Notwithstanding her eighty years, one may meet her any day, with her horse and buggy, her head carefully and neatly veiled, her eyes protected by dark glasses, on her way to the "zenanas" in the city. Christians and non-Christians are her friends, and her life has been an inspiration to the younger missionaries who have come under her influence.

Miss Mary E. Logan writes:

"They are planted in the house of Jehovah;
They shall flourish in the courts of our
God.

They shall still bring forth fruit in old
age".

These words from the 92nd Psalm came to my mind in connection with a recent birthday party. During all the years of our history as a mission, not until February 15, 1930 had any of

our women workers attained to the age of eighty years, being yet on the field and actively engaged in service.

So this was an event not to be lightly passed over. Another circumstance of interest connected with the long life of Miss Rosa A. McCullough in India, is that the fifty years of her service have all been passed in Gujranwala. No other man or woman in our field has labored so long in one station.

Much might be said of her influence in the church in that place, and the love that the Indian Christian community bears to her, but this little story is to be of a birthday party.

When plans were being made for the celebration which was not to be a surprise, she said, "But it would be nice to have the girls come home". So the guests for the most part were those of us who had lived and worked with her during longer or shorter periods of the fifty years.

To some of us it was during those trying early, homesick years when

we were new missionaries studying the language and getting accustomed to life amidst strange and (to me then), very unpleasant surroundings. She was wise and patient in advising and when she felt it necessary to admonish, was always kind. I as one of "her girls" wish to pay tribute to a life that has always been an inspiration to me and helped me more than any other except my parents.

During the period of her service she has been privileged to see the Christian church increased from a few converts who might be counted on the fingers, to more than 43,000 souls. At the time she came to the field very few school had been started. Now 13,721 pupils read in our schools.

But to return to the party—The table and dining room looked very pretty in their decorations of pink and white and the roses were fresh ones from the garden. The big birthday cake with its candles was also dressed in pink and white. Twenty-



Picture taken in 1887

Read from left to right. Top row—Dr. Maria White, Miss McCullough, Miss McCahon. Second row, standing—Miss Mary J. Campbell, Miss Annie Given. Third row—Mrs. James Barr, Mrs. J. P. McKee, Miss E. G. Gordon. Fourth row—Miss Kate Corbett, Miss C. E. Wilson, Miss R. Wilson, Miss E. D. Anderson, Miss J. L. White.

Cut furnished from Mrs. George Moore Memorial Fund.

one guests sat down at the table. Some of us had come in from camp and taken the train at distant stations. Collectively the distance traveled including return, was more than two thousand miles. The aggregate number of years of service represented by the guests was 505 years, and there were seven present who wore the "distinguished service" brooches given by our Women's Board to those who have completed thirty years of service in the foreign field.

After dinner there were stories of the early years of the mission and music.

After family worship the party broke up, several starting on the return journey that night.

All were sure that the Misses Bennett, Lamont and Shereda are delightful hostesses and all were refreshed and happier for having spent a few hours with Miss McCullough and one another.

"Truly the path of the righteous is as the dawning light, that shineth more and more unto the perfect day".

The following quotation is from the "Missionary News Notes" a monthly pamphlet through which the Missionaries exchange news, and refers to Miss Emma Dean Anderson.

"Gurdaspur was highly honored on the twenty-fourth of January, when

our 'buzurg Miss Sahiba' (senior lady) was decorated with the Kaiser-i-Hind medal. It was a great occasion, and made quite a little stir among us all, when she received an invitation to lunch with His Excellency the Governor of the Punjab, and other high officials of this station, at the Rest House here in Gurdaspur. Even before accepting his kindness, she began to think what she would wear, woman-like. Although so devoted in her life and her work, yet she is human like the rest of us, and thinks of wearing apparel sometimes. She at once started out to see what she could beg, or borrow.

When she came to our house, we tried on different things, among them hats of various colors, shapes and ages, and were able to arrange an outfit quite to our liking, and she looked exceedingly fine, and most properly adorned for a noon-day luncheon, in her white "pashmina" frock and embroidered jacket, with borrowed hat and furs, gloves and hose to match. She also wore her thirty year service pin, former recognition of her service in India, given by the W. G. M. S. This is more beautiful, and I imagine more valuable than her silver Kaiser-i-Hind, although the latter is a very handsome decoration in itself, and we as a Mission are honored and happy to have her service of almost fifty years recognized and appreciated".

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

SEEN FROM AN ALEXANDRIAN ROOF

88 Ragheb Pasha, 8:30 P.M.

the 8th of Ramadan, year 1348 of the Hegira.

"And there shall be no night there". This verse flashed into my mind when I began to think of what to tell you about our new home. No, the reason was not because we had found the blessed abode described in Revelation 22. It was, rather, because this is the month of Ramadan, when all good

Mohammedans do their eating at night, and when, after sundown, "the whole world" where we live turns merrily to the enjoyment of the festivities which are not possible during the religious fast that is observed from sunrise to sunset.

The doughnut-cooky stand across the street has broken loose from the confines of its walls, and now occupies the sidewalk, also, right out to the curb. Doughnuts are too com-

mon-place for Ramadan, and the man who ordinarily fries doughnuts for breakfast is as busy as he can be baking pancakes, on the flat top of a tiny sheet-iron stove. The man beside him is making *kinafa* by dropping a thin batter in fine streams on a large copper tray heated by a fire underneath it. A third man has been added to the establishment, and is kept busy selling the pancakes, *kinafa*, and the various kinds of feast-cakes that the place affords. Next door to this stand a native cafe has its three doors to the main street flung wide open, and is full of men who have come in, after their day's work and evening breakfast to enjoy a cup of coffee and a game of cards or dominoes, or an evening of visiting together. The other little shops all up and down the street are open, and are doing a more flourishing business than they did in daylight. The street is full of men walking up and down, coming and going. The alley beside the school has been decorated with colored lights and bunting, and the door-keeper of the building and some of his friends seem to be gathering together for a *zikir*. (I think the odds are against them; for how many, even of the religious ones, are going to stop and spend a few hours repeating the name of God to the accompaniment of violent physical bendings and contortions after they have gone all day without even a drink of water and a smoke, when there are so many interesting things going on in the street to detract their attention?)

So it is at 8:30 p.m., and so it will continue far into the night. All this month the last tram will leave from in front of our house at 1 a.m. instead of at 11:20 p.m. We drop off to sleep amid the noises and forget it all until the man goes down the street at about 3 a.m. waking the sleepers for their last meal before

dawn. We stay awake until the call to prayer resounds from the various mosques about us. Then we doze off again, to be wakened by the 5:30 tram switching in front of our house.

This is where Miss Sherriff and I have chosen to live, so that we can be nearer the people; so that Miss Sherriff can be near the Karmous School; so that we can have a closer fellowship with the members of the Karmous Church. We have a comfortable and commodious flat, so situated that we may have the sun all day. At the ten monthly "at home" days that we have had since we have moved here we have had an average of about twenty Egyptian guests, with as many small children as they wished to bring along. The Karmous Girls' School occupies another flat in the same building. And in it are held all the services of the Karmous Church.

The Karmous Church people have expressed their appreciation of our moving into their community. The conductors and passengers in the trams hold out their hands eagerly for the Scripture portions and tracts that we pass out. Two English friends came out, this afternoon, to see the Girls' Missionary Society meeting in the school, and to drink a cup of tea with us. As we stood on the roof and looked out over our native surroundings, they, in their minds, contrasted our outlook with their own in "better" sections of the city, and with their beautiful gardens. One said to the other, "How would you like to live here"? The reply was, "I shouldn't mind it if I had work to do". But the tone of our friend's voice seemed to imply, "I should like it if I had work to do here". That is the way we feel about it; and that is the way you would feel, too.

Come and see us!

Ethel L. Weed,

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

GREETINGS TO THE WOMEN OF THE CHURCH

It is with joyful anticipation that the women of the United Presbyterian Church look forward to the Convention in June. This is a gathering peculiarly our own, and it is with a just pride that we meet. There is inspiration in the very numbers which attend, and especially in meeting members of the Board and so many of those who serve in mission fields at home and abroad. Would that it might fall to every member of every society to experience this pleasure at least once. But what we cannot get first hand, can be obtained second hand. Last year the reports of our delegates from *our* Presbytery were especially vivid and we all profited by them in a wonderful way.

Our greatest cause for thanksgiving during this past year is that funds are now available for the return of all the recalled missionaries who are able and willing, to resume their work; some will be detained on account of health conditions. For these let us pray. We rejoice that the Church has awakened to this privilege and has again assumed its obligation.

An outstanding phase of this Convention will be the stressing of the power of the Holy Spirit in the church. Let us begin to pray now for the outpouring of God's Spirit upon all plans for every session, that the entire church may be renewed in strength and vision, as the result of the meeting together of its representative women. The power lies within our grasp to realize this, and may we not fail in this, *our* opportunity.

Yours in His Service,

Vera McLaughlin Buchanan,

Second Vice President, W. G. M. S.

* * *

NOTICE TO DELEGATES

The W. G. M. S. Convention in 1930 will be held in Greensburg, Pennsylvania, June 13 to 17.

The women of the Westmoreland Presbyterial are highly honored by the coming of this National Convention and are very happy in preparation for it.

Place—The day time sessions of the Convention will be held in the United Presbyterian Church of Greensburg. The evening sessions will be held in the High School Auditorium.

Transportation—All trains bearing delegates will be met by the Auto Caravan. These cars are at the service of the delegates throughout the Convention. Taxi service is free in all cars marked "W. G. M. S."

Delegates please present credentials and register at the United Presbyterian Church immediately upon arrival.

Delegates will be entertained in the homes of the people of Greensburg and vicinity. Visitors and Life Members will find places awaiting them at reasonable rates. There is room for all.

Meals will be served in neighborhood churches at moderate prices. The Penn-Albert Hotel will be the headquarters of the Convention officers. By special arrangement the Sabbath meals will be served on the roof-garden and Crystal Room of the Penn-Albert.

All delegates and visitors *please* send your names and addresses early to the secretary of Local Committee, Mrs. Samuel Warden, 207 Church Street, Mt. Pleasant, Pa.

Sight Seeing Trip—The Transportation Committee is arranging a Sight-Seeing Trip over some of the beautiful Pennsylvania mountains on Wednesday, June 18th. We hope that many may arrange to stay for this trip. Definite announcements will be made at the Convention.

Mrs. Fred W. Morgan,
Chairman of Local Committee.

* * *

SUMMER EXCURSION FARES TO PITTSBURGH, PA.

From Los Angeles, Calif.	\$124.06
San Francisco, Calif.	124.06
Portland, Ore.	124.06
Seattle, Wash.	124.06
Spokane, Wash.	118.81
Salt Lake City, Utah	108.31
Pueblo, Colo.	93.41
Colorado Springs, Colo.	93.41
Denver, Colo.	93.41

No round trip fares quoted to Greensburg, Pa.

* * *

ONE WAY FARES TO GREENSBURG, PA.

From Kansas City, Mo.	\$33.40
Omaha, Nebr.	35.93
Des Moines, Iowa	30.89
St. Louis, Mo.	23.36
Chicago, Ill.	18.00
St. Paul, Minn.	32.27
Minneapolis, Minn.	32.66
Detroit, Mich.	11.77
Indianapolis, Ind.	14.50
Cincinnati, Ohio	12.31

The regular one way fare from Pittsburgh to Greensburg is \$1.12, the five trip rate is \$4.70 or 94 cents each way.

No round trip fares quoted from points east of Colorado.

Mrs. W. P. Wiegering, R. R. Secretary.

THE MAGAZINE SHOWER

One feature of the Convention Program every year is the Magazine Shower. This year will be no exception. Each delegate is asked to secure from her presbyterial an *average of two new subscriptions from every society in the presbyterial* and to present these at the appointed time, Monday afternoon.

In looking over the Statistical Report we find that only one third of the members of our missionary societies are subscribers to THE WOMENS MISSIONARY MAGAZINE. The field for securing new subscriptions is wide among the other two thirds.

May we count upon every delegate bringing her share.

. . .

SUMMER SCHOOLS OF MISSIONS

Winona Summer School of Missions, Winona Lake, Ind., June 19-26. For information write Mrs. Benson Powell, 4008 Wolf Rd., Western Springs, Ill.

Geneva Summer School of Missions, June 30 to July 7. Lake Geneva, Wis. For information write Mrs. Henry Harmeling, 6131 Archer Ave., Chicago, Ill.

Mt. Hermon Federate School of Missions, Mt. Hermon, Calif., July 5-12. For information write Dr. F. W. Russell, Mt. Hermon, Calif.

* * *

QUESTIONNAIRE

1. A crop of alfalfa every 20 to 30 days—Where?
2. Who sets hens under the bed or on a shelf?
3. Where does a model family of girls manage the finances of the household?
4. Who were the first Shullas to have a garden of their own?
5. They made their own school furniture—Where?
6. Three babies in school—How did they happen to come?
7. A new trouble—"Snake in the stomach"—Where?
8. Who held back an important telephone message so he would not "bother" the doctor?
9. At what gathering of women do the refreshments consist of parched corn, bread, coffee and salt?
10. Where is a Sabbath School 50 per cent manned by Ethiopians?
11. A King's decoration—Given to whom?
12. It was "all threaded and ready for work"—What?
13. Sub-Christian living—What kind is that?
14. To whom shall we give the "Chautauqua salute"?
15. What is "The Treasure Hunt"?

Program W. G. M. S. Convention

Greensburg, Pa., June 13-17, 1930

Friday Evening

Mrs. J. J. McIlvain, Presiding.

Devotional—Mrs. J. J. McIlvain, First Vice President.

Greetings from Greensburg—Mrs. Fred Morgan, Chairman of Local Committee.

Response—Mrs. J. D. Sands, President of Women's Board of Directors.

Singing Convention Song—"Ye Everlasting Doors".

President's Address—"Ye have done it unto Me". Matt. 25:40.

Duet—H. D. Shorthouse,
E. M. Perry.

Presentation of Local Committee.

Presentation of Women's Board of Directors and Editorial Staff of The Womens Missionary Magazine and The Junior Missionary Magazine.

Presentation of Home Missionaries.

Presentation of Foreign Missionaries.

Announcements:

Credential Committee.

Local Committee.

Prayer and Benediction—Rev. W. J. Michael, D.D., Greensburg.

Reception.

Saturday Morning

Morning Prayer—Miss Laurella Dickson, India.

Business:

Minutes

Adoption of Program

Report of Credential Committee

Roll Call

Appointment of Committees.

Singing Convention Song.

Reports:

Recording Secretary

Statistical Secretary

Review of Finances:

Treasurer's Report

Financial Secretary's Report

Discussion of Reports.

Quiet Hour—"Matthew in the Master's School"—Miss Sara Meloy, Egypt.

Messages from Missionaries:

Miss Viola Bayne, Abyssinia

Mrs. E. E. Grice, Egypt.

Announcements.

Prayer—Mrs. W. H. Reed, Egypt.

Saturday Afternoon

Devotional—Miss Lillian McClelland, Egypt.

Womens Missionary Magazine:

Financial Report—Mrs. Fannie F. Moore.

General Report—Mrs. John P. White.

Junior Missionary Magazine:

Financial Report—Mrs. W. R. McMunn.

General Report—Mrs. J. W. Heagen.

Reports:

Foreign Secretary.

Home Secretary.

Freedmen's Secretary.

Indian Secretary.

Discussion of Reports.

Quiet Hour—"Philip in the Master's School", Miss Sara Meloy, Egypt.

Junior Pageant.

Duet—Anna and Sam Brown.

Messages from Missionaries:

Miss M. Finney, Egypt.

Mrs. E. C. McConnelee, India.

Solo—Mrs. Martha Brady.

Prayer—Rev. W. A. Matthews, Oregon.

Saturday Evening

Thank-Offering Service.

Mrs. O. H. Milligan, Presiding.

Music by Male Quartette.

Sabbath Morning

Worship with Local Churches.

Sabbath Afternoon

Memorial Service.

Duet—E. H. Walker,

E. P. Shrum.

Communion Service conducted by Rev. W. J. McMichael, D.D.

Sabbath Evening

Foreign Missions Night.

Mrs. H. C. Campbell, Presiding.

Soloist—Mrs. Hengstler.

Harpist—Ruth M. Hays.

Monday Morning

Devotional—Mrs. J. B. Cummings, India.

Reading of Minutes.

Reports:

Thank-Offering Secretary.

Literature Secretary.

Young Women's Secretary.

Junior Secretary.

Temperance Secretary.

Review of Foreign Study Book—"A Cloud of Witnesses" By Elsie Singmaster—Miss Anna Milligan.

Quiet Hour—"Andrew in the Master's School" Miss Sara Meloy, Egypt.

Messages from Missionaries:

Miss Roxie Martin, Egypt.

Mrs. W. H. Merriam, India.

Convention Song.

Prayer—Mrs. K. L. Yocum, Frenchburg.

Monday Afternoon

Devotional—Miss Ray Huffman, Sudan.

Temperance and Reform—Mrs. Harriet S. Boobyer.

Duet—K. W. Drylis,
E. B. Wright.

Womens Missionary Magazine—Mrs. John P. White.

Quiet Hour—"Peter in the Master's School"—Miss Sara Meloy, Egypt.

Message from Frenchburg—Rev. A. S. Work.

Prayer—Mrs. J. C. Lorimer, Egypt.

Relay Conferences:

Seniors.

Young Women.

Juniors.

Monday Evening

Home Mission Night.

Mrs. Wm. S. Cook, Presiding.

Music by Chorus Choir of United Brethren Church.

Tuesday Morning

Devotional—Miss Una Coie, Sudan.

Reading of Minutes.

Annuity—Mrs. H. C. Campbell.

Women's Association—Mrs. Ira Gribben.

Quiet Hour—"James in the Master's School", Miss Sara Meloy, Egypt.

Reports:

Committee on Recommendations.

Committee on Credentials.

Committee on Nominations.

Roll Call .

Election of Officers and Members of Board of Directors.

Convention Song.

Prayer—Mrs. H. J. Stewart, India.

Tuesday Afternoon

Devotional—Dr. Reba Hunsberger, India.

Awarding of Silver Cups.

Reports:

Committee on Resolutions.

Committee on Place.

Review of Home Mission Study Book, "At Work in the Home Land", R. W. McGranahan, D.D.—Mrs. H. E. Rankin.

Message from the Sudan—Miss Elsie Grove.

Quiet Hour—"John in the Master's School" Miss Sara Meloy, Egypt.

Messages from Missionaries:

Mrs. R. M. Wilson, Abyssinia.

Mrs. C. A. Stewart, India.

Question Box—Mrs. J. D. Sands.

Solo—Clair Gross.

Message—Rev. W. A. Matthews, Oregon.

Prayer—Mrs. E. E. Elder, Egypt.

Tuesday Evening

Devotional—Mrs. F. C. McClanahan, Egypt.

Solo—Mrs. Haleman.

Address, "Oh, Woman, Great is thy Faith!" —Rev. C. J. Williamson, D.D., New Castle, Pa.

Consecration Service—Mrs. H. C. Campbell.
Benediction.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

TODAY

The kindly deed that I may do
Lord, let me do it now,
Some gentle touch of tenderness
To soothe an aching brow!

Tomorrow comes perchance no more,
Today is all my own.
Oh, let me do this kindly act
Before the day is gone!

The helpful words that I may speak,
I fain would speak today:
Some heart that longs for sympathy
I'd comfort while I may!

Help me, O Lord, my gift to bring
Each day with thanks to Thee,
That needy souls may learn to sing
Sweet songs of praise with me!

The lessons of this poem are very timely. We appreciate the kindly deeds of our friends and neighbors; they have helped us through many hard experiences. Our hearts have been grateful, but our lips have not expressed our gratitude to these helpful friends. Many would be cheered and life be more joyous if we would express our gratitude rather than withhold it. Today is the time to express our appreciation. We have the sick, the suffering, and the burdened ones in our midst. We want to help brighten their trying days but we delay the kindly deed. Many hearts long for our sympathy expressed. We say, "We will go to them with the needed cheer to morrow", but to-morrow never comes.

"Today is all my own.

Oh, let me do this kindly act
Before the day is gone!"

We delay our expression of gratitude to our friends who help us in various ways. We also accept from God His wonderful provision for us.

Day by day we receive from His bountiful hand but neglect to show in any way our gratitude to Him. May we ever pray:

"Help me, O Lord, my gift to bring
Each day with thanks to Thee,
That needy souls may learn to sing
Sweet songs of praise with me!"

Do not wait until tomorrow to express your appreciation of the help and sympathy of your friends, nor allow a day to pass without saying "Thank You" to your Heavenly Father.

THANK-OFFERING GEMS

1. "Be thankful that you have something for which to be thankful, and something with which you can show your thankfulness."

2. When giving thanks to God be cheerful in your "Thank-You" to the Giver, for He loves the "hilarious", high-spirited giving.

3. There is a magic power that transforms the prayer of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls.

4. Ten lepers—nine Jews, one Samaritan, and all healed. But only the Samaritan thanked the Healer. To which class do you belong?

5. "We lose what God has given, the prize for which our feeble faith has striven, because we thank Him not."

6. "In all things give thanks"; for sickness as well as health, for the dark places as for the sunshine, for the word of reproof as for the praise.

7. "Thanksgiving is a self-rewarding virtue", receiving in itself a deep joy, that overflows into the lives of others, through material ways.

8. Pray this sometimes when thanking Him: "Help me, O Lord, from day to day, to live and give more nearly as I pray".

The great apostle joyously cried: "Thanks be to God for His unspeakable Gift". For this Gift we can be thankful every moment of our lives.

—Mrs. A. V. Pohlman.

CONGREGATIONAL THANK-OFFERING SECRETARIES

At the beginning of our new church year, April 1st, many new officers of the Missionary Societies begin their duties. Among these are many Thank-Offering secretaries. We welcome all and trust you will each be a blessing to the society that has given you the honor of leading the members in this great work. May God give you wisdom in planning the year's work and success in carrying through to completion the plans. The following may give you suggestions for your new work:

YOUR DUTIES

- T**hank-Offering Box in Every Home.
- H**ave a part in each Monthly Program.
- A**rrange early for Ingathering. Advertise, Advertise!
- N**ote the list of Supplies; order promptly.
- K**now the Needs of each Field; present them interestingly.
- S**end report to Presbyterial Secretary before December 31.

Interest your members in the Life Directorship: \$300; Life Membership: Senior \$25, Junior \$10.

THANK-OFFERING QUESTIONS FOR THE MONTHLY PROGRAM

1. When should preparation for the next Thank-Offering be begun?
2. Do you think a more faithful use of the Prayer Cycle would tend to increase the Thank-Offering?
3. What is a Life Membership of W. G. M. S.?
4. Ought we to take tithe money for our Thank-Offering?
5. When should a Thank-Offering be given?
6. Is it important to keep Thank-Offering before members during the whole year?

Life Members

6. Minerva J. Hope, New Wilmington, Pa.
7. Mrs. Alexander Young, Schenectady, N. Y.
8. Dorothy B. Alderson, Carnegie, Pa. By Hazel Drake.

CORRECTION

Life Member No. 299, should read, Mrs. C. C. Virtue, New Salem, Ohio. By her husband.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Our readers will regret to learn that the Foreign Secretary who has never failed to have her department filled with fresh news from the fields is in Columbia Hospital at this time. The following note has been received from the President of the Board:

Mrs. Campbell is still quite ill and is not able to write anything for the Magazine for May. There is nobody who feels competent to fill in at the present time in the place of Mrs. Campbell, so we will just have to omit

her Foreign Department article for one month.

We are hoping and praying that she may be able to send at least a short article for the June Magazine. The report on her health this morning is that she seems to be holding her own.

We trust that all the readers of the Magazine and all her friends may be much in prayer that she may be spared to her very important work.

Sincerely,

Mrs. J. D. Sands.

Young Women's Department

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalry, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1929—1930

Support of Girls' Boarding School, Pasrur, India, \$4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, \$1,600. Total askings, \$8,630.

YOUNG WOMEN'S SPECIAL

FOR MARCH 1913-1930

1913—\$ 689.47	1922— 2,019.50
1914— 809.60	1923— 2,463.00
1915— 906.00	1924— 2,251.12
1916—	1925— 2,649.00
1917— 1,087.00	1926— 2,342.15
1918— 1,459.00	1927— 2,432.25
1919— 1,510.50	1928— 2,208.00
1920— 1,773.00	1929—
1921— 1,788.00	1930— 1,997.19

Notice a gradual dropping off in March's receipts since 1927. So far the grand total of the Y. W. Special has increased, but are societies putting off payment until the last moment more and more? Regular payments to the several objects must be maintained. It might be to the good of the givers as well as to the objects to which gifts are being made if there were no "lean" time in finances. This can be when societies pay as regularly as a good tenant does his rent. It is a thought worth pondering,—yes, at some length.

THOSE KERCHIEFS

Yes, indeed, societies want them! We surely hope that none may be disappointed. Letters have come asking just what must be done in order to be entitled to one,—and then the remark, "I hope we can earn one"!

When you read this, the reports will be in. If by a mistake on the part of one sending in the report or by a failure of the U. S. mail or for some other reason your society fails to fill all the requirements, do not let your ardor in mission lines cool to the point of failing interest. De-

feat is not defeat to the loser who will not stay down. It is simply an incentive to attempt the next challenge with renewed vigor.

But are you not eager to know how many societies will be able to carry home from Greensburg a "bit of Egypt"? Of course you are. We all are. Not least among those interested are the girls who made the kerchiefs. Let us give them a real "Chautauqua Salute"!

Incidentally, cannot we count on you supporting all the work of the W. G. M. S. even when no award is offered? May every society become so well acquainted with our work that no matter where it is it will seem very near to us and worthy of earnest thought.

NEW Y. W. SOCIETIES

Keokuk Presbyterial—First Washington "The Afternoon Division" of the Y. W. M. S.—Members, 13—President, Mrs. George Rudiger, 403½ W. Main St., Washington, Ia.

SHALL THE PLAN BE TRIED UNTIL SUCCESS REWARDS OUR EFFORTS?

For nearly three years, a plan has been presented by means of which it was hoped that more Y. W. Societies would come into being and real activity. The plan is presbyterial in scope. So far not one presbyterial has reported as successful. Is the standard too high? Can no presbyterial reach it? Should the "pole" be dropped so that it may be easier to vault?

The Juniors have had a standard with *six* points and have won many times. Surely the Y. W. M. Societies should be able to reach *ten* points!

Who will start in this new year with expectation to win a pennant?

Colorado Presbyterial with a society of Young Women in every congregation has a chance to be a winner this year. The hardest point is No. 1, "*a society in every congregation*". If you have that, a little effort should make the other nine points fairly possible.

If you think the present plan too difficult, will you not state *just where* and suggest what might be substituted in place of the "unattainable" points?

FAITH OR FEAR

How little any one of us knows of faith, *vital* faith! And how often we have been beset by fear! Fear is not known by the tiny child until some older person suggests it by word or act, or until some strange experience robs it of that precious possession, simple faith. A little fellow who had always been so full of trust did not know fear until a violent storm, a real "twister", barely missed his home. The blackness, the noise, the soot from the chimney all over him, the fact that he was alone in the room—all tended to plant a dreadful horror in his little brain. For months afterwards, when an electric storm would rage, he would run to his mother, climb on her knee, tuck his head under her arm like a chick under its mother's wing, and lie perfectly still and quiet as to voice until the storm ceased. When his head came out it would be in a state of perspiration. That which disturbed him and caused him to quake was fear. That which brought him through was faith in his mother.

How fear does cause inaction! Sometimes this amounts to stagnation, even destruction. Few but are victims of this dread monster at one

time or another. It arises perhaps from a very small cause,—it may be the result of imagination pure and simple—or it may have a real source, humanly speaking.

The antidote for fear is faith,—belief. What a struggle to exercise faith when the path ahead shows not a ray of light! To be sure, faith is stronger than fear for faith even as a mustard seed can remove mountains! So said our Master.

That which holds many back from the Christian life is fear; they say that "they cannot hold out". Some will not venture a definite pledge to the support of missions lest they may not be able to fulfill it. Fear again! Still others will not undertake any work in the church,—they can not do the work in a *perfect* manner! Who can?

Congregations do not organize their children or girls into missionary societies for they may not succeed. Fear! Some will not join a missionary society for fear they are asked to take part on the program. Others who have allied themselves with the organization by making a money pledge stay away for a similar reason. Case after case might be given of the result of fear. Fear is responsible for financial slumps, for unemployment, for curtailed incomes and what not.

Faith acts as a buoy hence its tendency is away from disaster and always upward. Oh, that every one of us that lacks faith might have even a tiny bit of it! We do not presume to ask to be a Hudson Taylor or a Mueller or a Livingstone but that faith may conquer our fear so that our lives may be more of an inspiration to others and more of an honor to our Lord!

May every girl and young woman seek to exercise faith which builds and avoid fear which destroys.

"We gain courage",—faith develops,—*"when we take our fears to the great heart of God"*.

YOUNG WOMEN'S SPECIAL COLUMN

American Mission, Wadi Halfa,
January, 1930.

Dear Friends of the Y. W. M. S.:

The first half of our school year is gone and we are well into our second half. This year we plan to close school April 25 and reopen the first of August. May is such a hot month and our attendance so depleted then that it is unprofitable to try to keep open longer.

The attendance has been unusually good this year. By the end of the first month, the enrollment for the year was equal to that of the previous year. There has been very little sickness so far to interrupt attendance. For this we give thanks.

During the month of December, a campaign for cleanliness was inaugurated. The Government doctor who comes once a week to examine the girls' eyes for trachoma very kindly offered a prize to the girl who

showed the greatest improvement in the care of her eyes during the month. He expressed himself as very highly pleased with the generally improved conditions of their eyes. As a result he has now offered two prizes a month to the girls with the cleanest eyes for the period that he is in charge of the work here. He also sends an attendant once a week to touch the eyes with silver nitrate as a preventive measure.

This year we have tried to make a systematic effort to get into the home of every girl on our roll just to call. It will mean about sixty calls. But even this early, results are apparent in added interest and a closer touch with the girls.

We thank you for your prayers on our behalf. We feel the need of them more and more that the messages which we bring may become heart knowledge and not merely head knowledge.

Sincerely yours,
Mary E. Coie.

Methods

Wheeling Presbyterial has a "reminder" calendar—small as to size being only 2½ by 4 inches—which carries much necessary information. One side of the card has the dates for the important meetings: Executive, W. G. M. S. at Greensburg, the Annual Presbyterial Meeting as well as the name and address of the Presbyterial missionary. The president of the Presbyterial, Mrs. W. M. Lorimer, the author of the calendar, has the picture of the missionary pasted on her card. On the other side are the names of the Presbyterial officers. Quite an idea is it not to help *forgetful* minds to *remember*? And who does not forget sometimes!

Mrs. Jas. C. Lewis, West Alexander, Pa., Y. W. Secretary of Wheeling Presbyterial, gave a plan to her constituents last fall which is worth

passing on. This plan involved the use of the Prayer Cycle in a special way. Each girl was encouraged to have her own Cycle but each society was to have a "Society Prayer Cycle". It was to be in charge of a special custodian or committee. In this Cycle the names of missionaries or institutions prayed for *daily* by the girls were to be indicated by colored ink or stars. All members were to keep in touch with the Church publications for any news such as new workers, change of location, deaths, etc. The Y. W. Leaders were also to keep their own marked cycles and might give suggestions to the girls but might not include their markings in the Society Cycle.

Shortly before the next annual meeting these Society Cycles are to be presented to a special committee

for judging on their merits. The society having the best book is to receive a special honor. The leaders' copies may also be entered in the contest.

If you wish to know more about this contest, write Mrs. Lewis. Or if you want to know results of it before you see them in print, ask Wheeling Y. W. Secretary. It is to be hoped that others will try in some way to use the Church's Prayer Calendar in their homes and societies. When asked if the Cycle is used, many answer *unabashed*—"No". Indeed some act a little *bored* when asked as if it were a very unimportant proceeding anyway—the matter of prayer. One day a person charged with that part of her society's work asked the leader about certain items of prayer for the devotional period. She was shocked when the leader said there was not going to be any prayer!

Can a few girls do anything as a missionary society? Mrs. Lucy Guterl, 24 Whitman Ave., Jersey City, N. J., president of the Summit Avenue King's Daughters, sent in some items that may be of interest to others and for their encouragement.

The society is small,—*only seven*, young mothers, too! This society is not obsessed with the idea that a church society meeting is the only one that is wearisome if the full evening is required for the meeting. It allows one hour for the devotional period and program, one hour for business and one for social development. The writer said "It is always nearly 12 o'clock when we arrive home—but then it is *only one meeting a month!*"

This small society has contributed the average amount asked to Young Women's Special, a contribution to each of the Seven Departments and a Thank-Offering. It also has a sort of aid department, different functions being held from which money

was derived for local church purposes.

By means of story leaflets, the Temperance and Reform and Thank-Offering Departments are brought before the members monthly.

These enterprising young women gave a social one evening to the members of the Women's Society. Games, stories and refreshments afforded an enjoyable evening.

If seven young women in a busy metropolis can give such a good report of themselves, how can some congregations plead inability to organize and maintain a circle or society? "Where there's a will there's a way" seems to have been proved again.

The Jean Long Circle of the Homewood Church, Pittsburgh, Pa., although only four months old, has already played hostess to its mothers and sisters in a Mothers' and Daughters' Banquet. More than seventy sat down in a St. Patrick-decorated dining room and enjoyed the cookery of some of the women of the church.

The table with spring flowers and little shamrock-shaped and shamrock-decorated programs at each place gave quite a refreshing and "spring" appearance. The "gum-drop" baskets with "gum-drop" flowers added sweetness to the occasion.

A song sheet at each place suggested a merry spirit. So with songs by all, solos, remarks and new recruits for even the women's society, a very enjoyable evening came to a close.

If you care to know how to make some clever favors, write to Helen Campbell, 229 Carnegie Place, Pittsburgh, Pa., the president of the society, and she can put you in touch with one who has very deft fingers and keen eyes for the beautiful.

You may have the songs found below and perhaps you do not so here they are.

A welcome song to the tune of
"Love's Old Sweet Song":

Just a song of welcome, just a word of
cheer,
Just to say we're happy, that you all are
here.
You'll find the latch string out, here's a
greeting true
And a hearty welcome for every one of you,
for every one of you.

Another: Tune, "Row, Row, Row
Your Boat".

How, how, how d'you do?
How, my friend, are you?
I'm glad to say I'm fine today.
I trust that you are, too.

Chew, chew, chew your food,
Gaily through the meal;
The more you laugh the more you eat,
The better you will feel.

(This may be used as a round.)

Another: Tune, "Battle Hymn of the
Republic".

It isn't any trouble just to s-m-i-l-e,
It isn't any trouble just to s-m-i-l-e
If you smile when you're in trouble,
It will vanish like a bubble,
If you only take the trouble just to s-m-i-l-e.
(For second verse, substitute l-a-u-g-h.)

These songs are given for social or
dinner use. Of course nothing but
sacred songs should be used in a so-
ciety meeting—even in solo form.
Nothing is more beautiful for solo
use than some of the Bible Songs well
rendered.

A copy of the program of The
King's Daughters of Long Beach,
California is at hand. It seems to
have two special days, in August in
the Park with the Women's Society
and in September when the Conven-
tion to be held in Greensburg is to
receive special treatment at the
hands of one who probably expects to
attend that meeting. No name as
correspondent accompanied the year-
book.

The W. M. S. of Crawfordsville,
Ia., through Mrs. A. N. Porter, has
sent in two copies of its missionary
program. It uses the Women's Maga-
zine booklets but adds a number of
original ideas such as an "animated
scene from Africa", special mission-
ary song, pot luck supper with hus-
bands and invited guests, a debate on
a mission topic, a Junior rally and
picnic in the country, etc. Some so-
ciety in the rural district may find
several helpful suggestions as well as
societies in town or city.

The March meeting of the Young
Women's Mission Circle of the Sixth
U. P. Church, N. S., Pittsburgh, Pa.,
was held in the church parlors on
Thursday evening, March 13, 1930.
The meeting opened with a dinner at
6:30 o'clock, served by members of
the social and executive committees.
The tables were decorated beautiful-
ly with flowers and bright spring
colors. Besides a large attendance
there were many friends of the circle
present and the meal was enjoyed by
all.

After dinner, Dr. Scott gave a very
interesting talk to the girls. The
usual business meeting followed open-
ing with devotional exercises by Mrs.
Florence Fuller. When the monthly
reports from the various committees
and officers had been given, the new
officers were elected for the next six
months.

Mrs. Irene Scott, the pastor's wife,
was elected as the new president of
the circle. She thanked the girls for
the honor which they had bestowed
on her and said she knew she could
depend on them to cooperate with her
in this new work. After a reception
of the newly elected officers and the
retiring officers, the meeting ad-
journed.

Respectfully submitted,
Young Women's Mission Circle,
Marie Prentice, Editor.

Prayer Groups

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.,
Pittsburgh, Pa.

The prayer groups of our missionary women had their inception in the mind and heart of Miss Kate Hill of India, who started the original group in 1917. This group, meeting in the Assembly Room of the Publication Building, Ninth Street, Pittsburgh, "Tuesday, 10 a.m.", completed its thirteenth year on January second. It has had the experience of never having omitted the weekly prayer in all that time. Besides this group, there are at present, seventy-eight other groups of praying women meeting here and there all over our church at convenient seasons.

Possibly there are other groups that have never yet reported their existence, not knowing they were entitled to be enrolled. Any number of our women gathering at some time other than the regular missionary meeting for an hour of "prayer, information and inspiration" constitute such a group. The Prayer Cycle is used as a reminder of those missionaries at home and abroad who are looking to us for uplift and encouragement while letters from these same missionaries from time to time present the prayer needs of their particular work. Having this time for prayer apart from the regular missionary meeting is most essential. Then, and then only, can there be time for unhurried prayer that will be in some small measure adequate to the vast need of intercession for the task entrusted to us. If any such groups have not been reported, the secretary would appreciate hearing from them.

While we have seventy-nine groups, there are presbyterials from which not one group is reported. Although we know that there are unnumbered

women in those presbyterials praying in the quiet of their homes, we also know that the prayer groups are of such benefit and blessing that we long for all women to have the privilege of gathering in one. Those who come regularly to bow with one another in intercession find such sweet Christian companionship that it strengthens them for further service, the mingling of petitions encourages the soul with the sense that there are others concerned for the Kingdom and the gathering of "the twos and threes" with a common purpose seems to bring a peculiarly rich blessing. To the missionaries, there comes the sense of being borne up above trial and discouragement, new strength of heart and spirit flows into them and they testify often that they can almost tell the time and place when the Church at home is interceding for them. Would that more prayer groups might be formed!

We would like the missionaries to add the following new groups to their list:

Tulsa, Okla., Mrs. Chas. E. Newcomb, 1535 E. 12th St., Tulsa, Okla.

Kansas City, Kansas, Mrs. Wm. Barclay, 740 Sandusky St., Kansas City, Kansas.

Greenville, Pa., Mrs. A. L. Mossman, 303 Clinton St., Greenville, Pa.

Also note changes in the correspondents of the following groups:

Mt. Lebanon, Mrs. A. A. Frazee, 223 Newburn Drive, S. Hills Br., Pittsburgh, Pa.

Alliance, Ohio, Mrs. Frank Simpson, R. D. 1, Alliance, Ohio.

Sterling, Kansas, Mrs. Charles Anderson, Sterling, Kansas.

Portland, Oregon, Mrs. Geo. Walmer, Glenn Cullen, Oregon.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETIES

New Junior Societies are reported as follows: 1st St. Louis, Mo., Mrs. Paul H. Routsong, Superintendent. 1st Butler, Pa., The Laurella Dickson Circle, Mrs. E. Burt Evans, Superintendent. Clinton, Pa., Mrs. James Cupps, Superintendent. Mt. Ayr, Iowa, 12 members; Mrs. A. B. Liggett, Superintendent.

JUNIOR EXHIBIT

There will be a Junior Exhibit at the W. G. M. S. Convention this year as usual. The Chairman of the Exhibit Committee is Mrs. Robert Carson, 427 Brandon St., Greensburg, Pa. Please send all packages for the Exhibit to The United Presbyterian Church, Pennsylvania Ave. and 3rd St., Greensburg, Pa. Packages should be mailed in time to reach Greens-



"For the first doll we ever had, we send our thanks to the Junior Exhibit of the W. G. M. S." The names of these girls are: Left to right front row, Elizabeth (Born blind), Fulla, Belsam; 2nd row, Miriam, Fardose, Fahema, of the School for Girls, Fayoum, Egypt.

burg on Monday, June 9th. The work of the Exhibit Committee will be greatly facilitated if all packages are received upon this date. The name and address of the society con-

tributing articles for the Exhibit should be attached to each article sent and included also in every package on a piece of paper, in order that proper credit may be given at the Exhibit and also that the missionaries who receive Junior Exhibit articles may know to whom they are indebted.

ANNIVERSARY PROGRAM

There came recently to our desk a most interesting printed folder: The Tenth Anniversary Program of the Junior Missionary Society of the First U. P. Church of Oil City, Pa., which was organized on February 22, 1920, with 73 charter members whose names appear on the fourth page of the folder. A most interesting program of missionary recitations, exercises, vocal and instrumental selections, a pageant and a talk on the Junior Special Work was given by the Juniors. The pastor, Rev. C. M. Stewart, gave an address suitable to the occasion. The program closed with a "Novelty, A Birthday Cake Review from 1920 to 1930", and refreshments. Mrs. Sarah Urey is the superintendent of this society. We hope that the Junior Missionary Society of Oil City may have many more birthday parties and may continue to grow and to be a real power for good both at home and in the work of the church at large.

"THE TREASURE HUNT"

The new Junior Mission Study for the coming year, "The Treasure Hunt" by Margaret R. Seebach, is a study in world friendship. Each of the six chapters is a hero story interesting alike to girls and boys. Some of the stories can be dramatized with costuming which all children delight in. Every Junior leader should arrange for a study of this book dur-

ing the coming months. The introduction of the book closes with the following lines:

Oh, come with us a-hunting!
'Tis not for ducks or quails,
Or deer that roam the forest,
Or bounding cotton-tails;
We're going past the sunrise
To where the daylight ends,
And all along the journey
We're going to hunt for friends!

Oh, come with us a-hunting!
'Tis not for pearls or gold,

But something far more precious
Than chests of pirates' hold;
Around the world we're going,
Where folks are dark or fair;
We're going to hunt for heroes—
We know we'll find them there!

You see, there's Some One hunting
For friends and heroes, too—
For brave and faithful people
His work to help Him do;
Along with Him we're going,
And if we're of His mind,
The treasure He is seeking
We, too, are sure to find!

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

I am glad to report that work has at last been started on the addition to Jubilee Hospital, with the promise that it will be completed 100 days from the time the work was begun. A second proposition from the Rosenwald Fund, for a much larger addition was received but as there was no hope of an immediate action on their part we decided to proceed on the first plan proposed—"that a tubercular wing be added, also new quarters for the nurses". The estimate for these improvements is \$16,000—the Duke Endowment Fund will assume \$8,000 of this, the community will raise \$3,000, and the Board has promised \$5,000. When the building is finished there will be a number of rooms to furnish as Memorials, and I can think of no better way to honor our friends than to take a room in a hospital. The cost of a memorial room is \$100. I am much pleased that one of these rooms has been taken already—The "Home Mission Committee" of the North Park Church, Buffalo is the first. Who will be second?

A new Singer sewing machine was sent to Chase City and the sewing teacher was surprised and made glad when she opened the door of her room and found it standing there. It was

threaded and all ready for work; all fixtures and attachments came with it. When the girls come to class the teacher anticipates some demonstration and "yells" for all the good people who have made possible this lovely machine. The teacher was so thrilled that she wrote her appreciation before the time for classes.

The following interesting letter was received from Mrs. Tillie Johnson:

Mr. Johnson left at 5:30 a.m. Wednesday for Miller's Ferry and asked me to write you, as the reports from the Alabama stations may be delayed.

He went to Sheffield to help Rev. Mr. Michael in his evangelistic meetings, intending to spend a week with him. He took sick with every indication of "flu" and had to come home and was kept at home by the doctor for some time.

The interest in the meetings at Sheffield was very pronounced. Prayer services were held at 5:30 a.m., 12 m. and 7:30 p.m. and it was remarkable that not a single member was ever over five minutes late. Homes were visited where bodily sickness and sin sickness seemed to

abound. Superstition about seeing and hearing something as evidence of conversion is so deep seated, that little outward results were shown. We cannot help believe, however, that these fervent prayers and God's word, so frequently read and quoted, "will not return unto Him void". The seed sown in tears will yet bring in a glorious harvest we verily believe.

Mr. Michael is a true pastor; he is a product of our Miller's Ferry Mission. His children from 15 year old Harvey, to 7 year old Bruce all take part in the prayer services, and it is remarkable what a touching prayer little Bruce offers. Don't you know this must cheer my husband and me greatly? And Rev. Michael is only one among a host of young people who are out in the world, making good, and helping others—the outgrowth of dear Miller's Ferry training.

Mr. Peters, of Prairie, writes as the annual series of meetings had been planned for the 16th they have been holding their preparatory services and he has written Rev. Mr. Kingston to conduct the meeting because of Rev. Johnson's illness. Every effort possible is being made to reach the unsaved in the school and com-

munity and we hope and look for good results.

"Here where our schools have been sowing the seed for years, the superstition and ignorance, once so prevalent, have given way, and salvation through faith is well understood.

When I recall the dense ignorance of every thing that makes life worth while, when I entered the Black Belt forty years ago, and see the transformation, in lives and homes, and the native churches, I wish the self-sacrificing contributors to the missions in the Black Belt could see the wondrous changes—how their gifts and prayers have made good citizens of church and state, out of many a homeless ragamuffin.

And I must add as my personal testimony to what Knoxville College, with its saints like Dr. McCullough and Miss Wallace did for my life, inspiring me to go out and work for my people in the darkest parts of our country, after I was fitted for service, taking as a motto "Freely ye have received, freely give".

Does not a message like this inspire us to greater Christian effort in this needy field? "Inasmuch as ye have done it unto the least of these, ye have done it unto me".

Bible Reading

291. 1 Chron. 28:3.

292. 2 Chron. 3:1.

293. Eph. 2:20.

294. 1 Cor. 3:17.

295. 1 Pet. 2:5.

296. 1 Cor. 3:11-17.

297. 1 Kings 3:9.

298. 1 Kings 10.

299. Matt. 12:42.

300. 1 Cor. 2:9-10.

301. What does Solomon say is the beginning of wisdom?

302. What does he say is an ornament of grace to the neck of a child?

303. What warning does he give against sinners?

304. What did Jesus say would be the condemnation of those who refuse when he calls?

305. Where found:—"Behold, now is the day of salvation"?

306. Who rejoices to do evil?

307. Who has promised to be the "guide" of youth?

308. What does Peter say about the value of the blood shed by Jesus?

309. What adjective is used to express what the Lord Jesus is to them who believe on Him?

310. What are "wisdom's ways" called?

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

905 Publication Building, 9th St., Pittsburgh, Pa.

The advertisement for the 1929 study books and supplies will not be published again. We can continue filling orders for all that appeared on this page in the April Magazine except "The City's Church" and "Manual" for same. We will fill orders for these other supplies so long as we have any in stock.

Home Text Book

A preliminary announcement for the Home Mission text book for the coming season was published in the last issue of the Magazine. The title of the new book, which is being written by Dr. R. W. McGarahan, is "At Work in the Homeland". The chapter headings are as follows:

Chapter I. The United Presbyterian Church—Its Missionary Spirit.

Chapter II. Starting Churches and Helping Them to Help Themselves.

Chapter III. Paying Our Debt to the Negro.

Chapter IV. Giving a Chance to the Southern Highlanders.

Chapter V. Doing Our Bit For Our Newest Americans and Our Original Americans.

Chapter VI. Recruiting for the Work.

There will be no "Suggestions to Leaders", as the book is written in such a manner as to render this unnecessary. It will be ready in time for the Convention in June.

The price of the book is thirty-five cents per single copy and five cents less in quantities of five or more.

We are hoping that every society will plan to use this book next year in addition to the foreign study-book.

We are not publishing a new home book for Juniors this year but are planning to use "The Uplift" instead. This book was written by Mrs. Elsie Wehling Fulton at the time Dr. McCullough's history of the United Presbyterian Church was used as our Home Mission text book. "The Uplift" is very attractively written and will

be perfectly new to the Juniors of today. The Chapter headings are as follows:

Chapter I. Our Church—From Scotland to America.

Chapter II. Our Church—From the Atlantic to the Pacific.

Chapter III. Our Church—Following the Red Man.

Chapter IV. Our Church—Helping the Freed Man.

Chapter V. Our Church—Finding the Mountain Man.

Chapter VI. Our Church—Reaching the Foreign Man.

We hope there will be a wide use of this Junior book. It will sell at fifty cents per single copy and five cents less in quantities of five or more. There is a "How To Use" at fifteen cents and strips of tickets at one cent per strip.

Foreign Study Text Books

The following are the Foreign Mission text books for 1930-31: "A Cloud of Witnesses" (Adult)—Cloth, 75 cents; paper, 50 cents. The "How To Use" for "A Cloud of Witnesses" is not yet available. The price for this help this year is increased to twenty-five cents.

"The Treasure Hunt" (Junior)—in paper, 50 cents. The "How To Use" will not be ready until early in June. The price is fifteen cents.

A set of posters in colors—"Everyland Children"—is now ready. The price is twenty-five cents for the set of eight.

PRAYER CYCLE—1930

Every member of every missionary society should have one to use every day in her own private devotions.

The head of every United Presbyterian family should have one to use daily in family worship. This would provide a splendid opportunity to enlist the interest of the children of the family in the mission work of the church.

Treasurer's Report for February and March, 1930

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Allegheny	686.00	830.00	450.00	174.00	343.00	66.00			43.00	66.00				16.00	23.00				2697.00
Argyle	50.00		200.00																200.00
Beaver Valley	168.00	268.00	10.00	6.00	10.00	10.00	6.00		30.00	10.00				9.00	5.00				422.00
Boston			29.00	11.00	28.00	5.00	2.00		20.00	6.00				1.00	8.00				283.50
Butler	141.00	176.00	119.00	95.00	108.00	111.00			40.00	73.00		2.00		15.00	5.00				885.00
Caledonia	20.00	194.00	15.00	22.00	20.00	12.00			78.00	12.00		5.00		2.00	12.00				402.00
Chicago	158.00	400.00	105.00	63.00	61.00	50.00	55.00		41.00	56.00		58.00		17.00	26.00	1.00	5.00		1133.96
College Springs	30.00	225.00	5.00	2.00	3.00									1.00	2.00				268.00
Conemaugh	22.00	161.00	9.00	32.00	7.00	4.00	15.00		30.00	6.00		4.00		9.00	5.00				316.95
Delaware	30.00	293.00	45.00	15.00	20.00					5.00									408.00
Detroit	107.00	58.00	59.00	12.00	52.00	12.00	10.00		10.00	12.00				7.00	40.00	5.00			344.00
Hudson	89.00	143.00	37.00	26.00	27.00	14.00	16.00		39.00	19.00		7.00							490.00
Indiana Northern	11.00		6.00	2.00	2.00	1.00				2.00					1.00				27.00
Indiana Southern	44.00	164.00	65.00	32.00	48.00					5.00		5.00		3.00	5.00				382.00
Kansas City	42.00	136.00	35.00	7.00	7.00		1.00			1.00									236.35
Keokuk	16.00		9.00	27.00	52.00					5.20		6.00			1.00				174.20
Kiskiminetas			14.00	10.00		2.00				3.00									48.00
Mansfield	42.00	250.00	60.00	21.00		16.00						30.00							439.00
Mercer			83.00	15.00	22.00	2.00	2.00			5.00				3.60	5.00				546.60
Monmouth	45.00	363.00																	5930.00
Monongahela	576.00	4589.00	565.00		100.00				80.00	20.00									342.00
Ohio Northwestern	53.00	151.00	40.00	9.00	15.00	4.00			55.00	2.00					8.00	2.00	3.00		198.00
Omaha	81.00	6.00	37.00	12.00	15.00	8.00			16.00	14.00					9.00				299.00
Pawnee	20.00	145.00	30.00	13.00	10.00	14.00	9.00		26.00	25.00				5.00	2.00				26.65
Rock Island	1.00		1.00	2.00	2.00	1.00	6.00		6.00	1.00		1.00		1.00	1.00				47.50
Texas		37.50	2.00	1.00	1.00	1.00				1.00				1.00	1.00				15.00
Uncompahgre	5.00	10.00																	615.30
Xenia	53.30	450.00	10.00	10.00	18.00	10.00			12.00	12.00		15.00		19.00	13.00				50.00
Warm Spring Cong.	12.00		12.00	14.00	12.00														100.00
Boulevard S. S.		100.00																	100.00
Coraopolis Cong. & S. S.		100.00																	266.66
Fourth Church, N. S.		266.66																	132.00
1st Los Angeles		132.00																	133.33
Lenox, Ia., Cong.		133.33																	400.00
Mr. & Mrs. Archie Morreson		400.00																	200.00
Norris Square S. S.		200.00																	175.00
North Bend Cong.		175.00																	166.65
Roch't'r, N. Y. Cong. & S. S.		166.65																	200.00
Sparta Cong.		200.00																	225.00
Estate of W. L. Taylor		225.00																	150.00
Valencia Cong.		150.00																	100.00
Washington, Ia., Cong.		100.00																	115.00
Walton, N. Y., S. S.		115.00																	4915.20
W. E. Presbyterian Cong.																			1100.00
Parsonage Repayments																			1100.00
Annuities																			1100.00

Tributes

MRS. ANNA FORSYTHE

The Kimbolton Missionary Society is again called to pay tribute to the memory of a loved member, Mrs. Anna Forsythe, who was called Home New Years Day, 1930.

She was a charter member of our Society, had been treasurer for many years; also a Life Member of the W. G. M. S.

Ever looking for an opportunity for doing good, faithful to the end, she is now crowned in Glory.

We loved her and we miss her, but we mourn not as those who have no hope.

"Precious in the sight of the Lord is the death of His saints."

Florence Leeper,
Lillie Dawson,
Annette Adams.

—Committee.

MRS. MARY ADAMS

The Women's Missionary Society of the Hebron, N. Y. United Presbyterian Church has met with the loss of another faithful member, Mrs. Mary Adams, who was called home February 26, 1930. A true Christian, quiet and modest in all her ways, she will be missed in our society and in her home. Our loss is her gain.

To her little daughter and husband we extend our sympathy.

"Gone where every eye is tearless,
Only gone from earthly care;
Oh, the waiting sad and cheerless,
Till we meet our loved ones there".

Miss Ida Shields,
Mrs. Ross Williamson,
Mrs. Archie McEachron.

MRS. MARGARET EDWARDS

The Women's Missionary Society of College Hill United Presbyterian Church, Beaver Falls, Pa., wishes to pay a tribute of love and esteem to Mrs. Margaret Edwards who died November 10, 1929. Her death leaves a great vacancy in our society, the congregation and especially the Women's Bible Class, which held a large place in her interest. Although 83 years of age she took her part in all church activities. The fragrance of her Christian character filled her home and overflowed into the community. She was beautiful in her life and beautiful in death. We extend our sincere sympathy to the family and commend them to the Master Whom she loved and served.

—Committee:

Mrs. I. N. Mason,
Mrs. J. S. Hopper.

MRS. L. A. JACKSON

MRS. H. I. WILSON

The Women's Missionary Society of the First United Presbyterian Church, Columbus, Ohio, wishes to pay this tribute of love and respect to the memory of Mrs. L. A. Jackson and Mrs. H. I. Wilson, both Life Members and women always faithful to the missionary cause.

Mrs. Wilson entered into her rest following a long life of devoted service to her Master after weary months of heart rending distress.

During her years of ill health and her final months of suffering, Mrs. Jackson felt it her work to be a cheerful patient and always spoke lovingly of her husband, Dr. L. A. Jackson, and her sister, both of whom attended her so faithfully.

To the relatives of both of these faithful and lovable women we extend our heartfelt sympathy.

Committee:

Mrs. Josiah Livingston,
Mrs. W. O. Dunson.

MRS. REBA LOWRY BYRNE

The Non Nobis Missionary Society of First Church, Detroit, wishes to pay loving tribute to the memory of Mrs. Reba Lowry Byrne who, on February 7 entered the Heavenly Home and is now realizing that "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Mrs. Byrne was a young woman of beautiful Christian character, loyal and devoted to all the work of the Master but we shall especially miss her sweet, cheery presence in our Missionary Society, in which she had been a most efficient worker for a number of years. A kindly fellow-worker, a generous giver, enthusiastic, willing, faithful to every task placed in her hands, her memory will be precious—and an inspiration to those who remain.

To her bereaved loved ones, mother, sister, husband and infant daughter, we extend our heartfelt sympathy and commend them to the Saviour Whom she loved and served.

"I cannot say and I will not say

That she is dead—she is just away!

With a cheery smile and a wave of the hand,

She has entered into an unknown land

And left us dreaming how very fair

It needs must be, since she lingers there."

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him."

—Committee.

OFFICERS OF THE ANNUAL CONVENTION OF THE W. G. M. S. TO BE HELD IN GREENSBURG, PA., JUNE 13-17, 1930

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 *Canton Bend—Domestic Science, Miss Carrie Johns, Miss Alma J. Thatcher.
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 Henderson—Nine months; J. A. Warren, Mrs. Tarter, Mrs. Rogers, Mrs. Reddick, Mrs. Ellis. All time (Nurse), Mrs. Eva Adams.
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*Miller's Ferry—Domestic Science, Miss P. B. Banks; Supt. Boarding Dept., Miss F. O. Parker; Matron, Mrs. O. Hawkins; Sewing, Mrs. F. H. Cary; Supt. Hospital, Mrs. Nannie Rhea.
 *Prairie—Principal, Prof. William Peters; Asst. Principal, Mr. James Rivers; Miss Hope Edwards, Miss Hattie King, Miss Elizabeth Bradford, Miss Mary Meadows, Mrs. Estella Perkins, Mrs. Etolla Peters.
 *—Donations of Clothing needed. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:
 Alabama. Shipping point, Arlington, Ala.
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Miss Kathryn Beattie, 1920 Sangla Hill
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Miss Evelyn Cathcart, 1925 Sialkot
Miss Marie E. Cash, R. N., 1926 Sialkot
Miss Henrietta Cowden, 1905 Sialkot
Miss Margaret Fehliman, 1913, ... Lyallpur
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Miss Ella M. Gordon, 1893 Campbellpur
Miss Vida J. Graham, 1922 Pathankot
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Miss Evva P. Hartig, R. N., 1924 Jhelum
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Miss Maude Mitchell Miller, 1925 Sheikhupura
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Miss Willa Ramsey, 1921 Pathankot
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Miss Agnes Ballantyne, 1925 252 N. Detroit St., Xenia, Ohio
Miss Laurella G. Dickson, 1897 Tarkio, Mo.
Miss Flora E. Hormel, R. N., 1925
Dr. Reba C. Hunsberger, 1921 6622 No. 18th St., Philadelphia, Pa.
Miss Florence Jones, R. N., 1920
%Mrs. Edyth J. Amalong, R.D.2, Pitcairn, Pa.
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..... Maywood, Los Angeles, Cal.
Miss Cynthia Wilson, 1875
..... 320 Mariposa Street, Pasadena, Calif.
Miss Rosa T. Wilson, 1886, ...
..... 320 Mariposa Street, Pasadena, Calif.
Miss Carrie Worman, 1921 Golden, Ill.

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Miss Ella M. Barnes, 1911 Cairo
Miss Margaret Bell, 1901 Fayoum
Miss Leota Cabeen, 1909 Alexandria
Mrs. Mary K. Coventry, 1918 Cairo
Miss Anna B. Criswell, 1905 Assiut

Mrs. Ada A. Dunlap, 1926 Minia
Miss Mary F. Dawson, 1922 Cairo
Miss Lucia Dwight, 1919 Cairo
Mrs. Sara M. Eby, R. N., 1926 Assiut
Miss Gudrun C. Estvad, 1925 Cairo
Miss Davida Finney, 1914 Assiut
Miss Alta Grace French, 1925 Cairo
Miss Elsie French, 1909 Zagazig
Miss Martha Glass, 1921 Luxor
Miss Eulalia D. Grether, 1929 Cairo
Miss Alice Grimes, 1924 Mansoura
Miss Rena Hogg, 1899 Assiut
Miss May Holland, R. N., 1913 Benha
Miss Elizabeth Kelsey, 1928 Minia
Miss Lois D. Kingan, 1926 Benha
Miss Lucy Lightowler, 1921 Mansoura
Miss Jeanette McCrory, 1916 Benha
Miss May E. McFarland, 1919 Cairo
Miss Carol McMillan, 1906 Tanta
Miss Helen J. Martin, 1914 Cairo
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Miss Marion Paden, 1920 Zagazig
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Mrs. Rachel Tracy Seiver, 1925 Fayoum
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Miss Margaret A. Smith, 1872 Cairo
Miss Nellie C. Smith, 1911 Minia
Miss Jane C. Smith, 1922 Cairo
Miss M. Frances Tait, 1925 Tanta
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Miss Mary L. Thompson, 1917 Assiut
Miss Laura B. Walker, 1904 Luxor
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Miss Ida B. Whiteside, 1924 Luxor
Miss Ruth Mary Williamson, 1924 Tanta
Miss Esther W. Wilson, 1919 Beni Suef
Miss Margaret Work, 1924 Beni Suef
Miss Ruth Work, 1904 Assiut
Miss Laura Wright, 1921 Tanta

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Miss Minnehaha Finney, 1894, 121 North 7th St.,
..... Sterling, Kansas
Miss Alfretta M. Hammond, 1904
..... State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901, 1239 Filmore St.,
..... Frankford, Philadelphia, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
..... Benzonia, Michigan
Miss Sara B. Meloy, 1923, 1577 Wesley Ave.,
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Miss Mary Cole, 1919 Wadi Halfa
Miss Esther Minta Ganter, 1928, American
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Miss Aulora R. McIntyre, 1919 Omdurman
Miss Marguerite M. McClellan, 1926 Wadi Halfa
Miss Mary Jane McKnight, 1922 Khartum North
Miss C. Blanche Soule, R. N., 1921 Nasser
Miss Frances Turk, R. N., 1921 Khartum North

NOW IN THIS COUNTRY

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..... Shannon City, Iowa
Miss Elsie E. Grove, 1912, 616 W. North Ave.,
..... N. S. Pittsburgh, Pa.
Miss Ray Huffman, R. N., 1924, 325 W. 12th St.,
..... Hutchison, Kansas

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Mrs. Agnes H. W. Bancroft, R.N., 1929 Addis Ababa
Miss Ruth C. Beatty, R. N., 1920 Addis Ababa
Miss Isabel Blair, 1922 Sayo
Miss Mildred Kiemele, 1929, ... Addis Ababa
Miss Elizabeth McKibben, 1924 Sayo
Mrs. Ruth L. Walker, 1923 Gorei
Miss Florence D. White, 1923 Addis Ababa

NOW IN THIS COUNTRY

Miss Viola M. Bayne, R. N., 1924
..... 3403 Reuben St., N. S., Pittsburgh, Pa.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

"TREES OF THE LORD"

Psa. 1:13—And he shall be like a tree.

The young Christian is lovely, like a tree in the blossom of Spring; the aged Christian is valuable like a tree in autumn bending with ripe fruit.—Jay.

Isa. 61:3—The Planting of God. "No good tree ever grew of itself; it is the planting of the Lord and therefore He must be glorified in it."

Jer. 17:7—Planted by Rivers. "Rivers, not one but many. If one fails there are others. Rivers of pardon, grace, the rivers of promise and communion with Christ are never failing sources of supply. In Christ there are living waters."

It is great just to be like a tree. Like a tree planted by the rivers of water. Your work shall never fail, and your joy shall never wither, and all you do shall prosper! —Jas. I. Vance.

"If branches are to spread in outward manifestation and testimony (fruit bearing), there must be equal spreading of the roots of communion and intercourse with God—no fruit unless there is root."

Psa. 104:16—Living trees. Full of sap. This is vitally necessary, essentially mysterious, radically secret, permanently active, externally operative and abundantly to be desired.—C. H. Spurgeon.

Where there is a hearty life there must be growth. It is the lamentable lack of inward godliness that makes the stunted profession. There is no vitalizing sap in it. Theodore Cuyler.

"It is from God's grace, by His word and Spirit that we receive all the sap and virtue that keep us alive and make us fruitful."

When God gives true grace He will give more grace. God's trees shall grow higher, like the cedars, the tall cedars of Lebanon; they shall grow nearer heaven and with a holy ambition aspire towards the upper world; they shall grow stronger like cedars and fitter for use.—Matthew Henry.

Psa. 1:3.—"His leaf shall not wither". "His faintest word shall be everlasting; his little deeds of love shall be had in remembrance. Not simply shall his fruit be preserved but his leaf also. He shall neither lose his beauty nor his fruitfulness."

Psa. 1:3.—"Bringeth forth its fruit".—You and I are supposed to bear fruit. "Herein is my Father glorified". Why don't we glorify Him?—Melvin Trotter.

Why do ye call Him, Lord, Lord, and do not the things that He says? There may be the luscious language of the lip, but it does not deceive Him. He looks under the leaves for fruit.—F. B. Meyer.

There is only one thing that is worth while in life, and that is everything—fruit, fruit, fruit. It is by no means true that the busiest man is the most fruitful man. Fruit is character; fruit is Christ-likeness; fruit is conformity to His death and to His life.—J. Stuart Holden.

Christians have often mistakenly supposed that activity in service means bearing much fruit. "It is not the measure of our doing", said Mr. Legters, "but the measure of our trusting, that determines the amount of fruit God will get from our lives". Not he that is active for me, but "he that abideth in me", said our Lord, "and I in him, the same bringeth forth much fruit."—Selected.

"Do our lives bear fruit abundant?
Are we like the fertile plain?
Receiving God's rain and sunshine,
And giving it back again?
Do deeds of mercy and kindness,
All 'the fruits of the Spirit' grow?
As our hearts receive the message,
And learn all his will to know?"

When men are born again, it will be as natural for them to bear fruit to the praise of God as for a well pruned tree in the orchard to bring forth its fruit in due season.—Geo. W. Truett.

Our great need in this generation is to see our good works, not as a religion but as the fruit of religion—to understand that the fruit is not the tree—that the tree is Christianity, and the root of the tree is the worship of God as He is revealed in the life and teaching of Jesus.—H. B. Wright.

Our Prayer:

Our Father, grant that we each may be "a tree of Thy planting, by the waters, spreading out our roots by the rivers and not fearing when heat cometh, the leaf being green; neither being careful in the year of drought, nor ceasing from yielding fruit."

—Mrs. Mary Porter Kyle, Monmouth, Ill.

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Mt. Pleasant, Pa.
Secretary of Westmoreland
Presbyterial



MRS. R. R. SCOTT,
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MRS. WM. M. EWING
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Young Women's Secretary of Westmoreland Presbyterial.

ALL OF GREENSBURG, PA.

Cuts furnished from Mrs. George Moore Memorial Fund.